الروضة الزينبية

في شرح الكلمة العربية

(تعاليق على كتاب التصريف)

Rauḍah Zainabiyyah

The Zainabiyyah Primer

An Exegesis On The 'Arabic Word

(A Commentary on *The Book of Taṣreef*)

By

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PREFACE

بسمه تعالى

الحمد للّه ربّ العالمين و الصلاة و السلام على سيّد الأنبياء و المرسلين و على أهله الطيّبين الطاهرين

وَ على صحبه الصالحين

Rauḍah Zainabiyyah Fi Sharḥ al-Kalimah al-'Arabiyyah (The Zainabiyyah Primer in Exegesis of the Arabic Word) is a primer on the first branch of Arabic grammar commonly known as Taṣreef. I conceived the idea of this book as a way of introducing Arabic grammar to my beloved daughter Zainab, the coolness of my eyes, as it is said in eloquent Arabic. As such, I dedicate this book to my daughter Zainab the with prayer and hope that it may help her to appreciate the strengths and subtleties of the language of the Glorious Qurān.

My daughter was named in honor of the great historical personality, Zainab Bint Fāṭimah Bint Muḥammad (Ṣ), the daughter of 'Ali Ibn Abi Ṭālib (AS) and the Prophet's daughter, Fāṭimah az-Zahrā (AS) and grand-daughter of the Holy Prophet (Ṣ). Zainab is well known in history for her courageous and eloquent oration before the tyrants of Syria during the tragic saga of her brother, al-Ḥusain Ibn 'Ali Ibn Abi Ṭālib (AS).

A companion of the Holy Prophet, Anis Ibn Mālik (R) was in the market of Damascus in the year 61 AH/680 CE. By this time, he had grown elderly and become blind. He heard Zainab (AS) speak while moving through the markets of Damascus. She and other members of the Prophet's household were arrested by the 'Umayyad tyrant Yazeed Ibn Mu'āwiyah following the murder of her brother, al-Ḥusain (AS) along with scores of his companions and relatives in Karbalā, Irāq. Anis recognized her manner of speaking and said aloud: *This is the speech of 'Ali Ibn Abi Ṭālib !* (meaning Zainab's father).

Zainab, no doubt acquired the skill, knowledge and eloquence of language from her father, one of the most prolific thinkers and eloquent orators in Islamic history. Her father is also the acknowledged fountainhead of this discipline we refer to today as Arabic grammar.

This brief primer is a commentary on the classic text in Arabic grammar, *Kitāb at-Taṣreef, The Book of (Arabic) Morphology*. It details the fundamentals of Arabic word classification, word derivation, verb conjugation and the grammatical states of Arabic words. In the primer, the original Arabic text is referred to as the Matn (متن) which is accompanied by its translation (ترجمة) and commentary (شرح).

Ali Abdur-Rasheed
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الروضة الزينبية

في شرح الكلمة العربية

متن:

إِعْلَمْ أَنَّ التَّصْرِيفَ فِي اللُّغَةِ التَّغْيِيرُ وَ فِي الصَّناعَةِ تَحْوِيلُ الأَصْلِ الواحِدِ إِلَىٰ أَمْثَلَةٍ مُخْتَلِفَةٍ لِمَعانٍ مَقْصُودَةٍ لا تَحْصُلُ إلاَّ بِها.

ترجمة:

[1.0] Know that Taṣreef in (the 'Arabic) language means change. In the production (of words, it means) the transformation of one root word into various patterns for an intended meaning unachievable except with the transformation.

شرح:

[1.0] The literal meaning of Taṣreef is to change[1], however, in the discipline of grammar, Taṣreef has become a technical term signifying the morphology[2] of the 'Arabic word. Taṣreef, then is the study of the system of word formation, derivation, conjugation and inflection found in the 'Arabic word. [3]

From the perspective of its origin, an 'Arabic root word is either a Substantive Noun or a Maṣdar.[4] The Substantive (إِسْمُ الجامِدِ) is a word formed according to usage (سَماعِيٌّ), meaning that it has not been formed according to any particular pattern or any particular rule, as in: أَسَدٌ، سَيْفٌ *A lion, a sword*. Linguists have identified nearly fifty patterns for the Root Maṣdar (المَصْدَرُ الأَصْلِي). As root words, they too have all been formed according to usage. Words which are derived from these root words, however, are derived based on an established system of rules and patterns (قِياسِيٌّ).

A derivative of a Maṣdar may be a noun of many varieties, including other Maṣādir.[5] Verbs are also derived from the Maṣdar. Both types of derivatives are formed from their respective root words according to specific rules, using specific patterns to signify intended meanings. As mentioned in the text, these meanings could not be achieved except by virtue of this system of transformation or Taṣreef.

Unlike the Maṣdar, Substantives do not undergo transformation to any large extent. Therefore, as a discipline, Taṣreef is mostly focused on the Maṣdar, its system of derivation, the patterns and forms of words created by this process and the significance of those patterns and forms with regard to meaning.

From the perspective of speech, 'Arabic has three parts of speech:

• The Noun (الإِسْمُ) • The Verb (الفِعْلُ) • The Particle (الحَرْفُ)

- According to most grammarians, the noun is considered as the most complete of the three types of words with regards to its meaning. The noun is independent in its meaning in that it does not rely upon other words to complete its meaning, like a verb or particle. The noun is also independent of time, meaning that it is not associated with any tense of time.
- The verb signifies an action or state. However its meaning is dependent, for example, upon its subject, a noun. Without this noun, most verbs are defective in meaning. In addition, some verbs also require an object to complete their meaning.
- Particles are defined as words which provide connectivity between other words and phrases. Outside of that relationship of connectivity, particles are also deficient in meaning. Particles are also coined according to usage without rules or patterns. Since they undergo no transformation in form or pattern, their mention in the discipline of Taṣreef is negligible.

'Arabic words are also categorized according to their number of **Original Letters**, meaning root letters (الأَحْرُفُ الأَصْلِيُّ). In nouns, words have either three, four or five root letters, as in:

(٣) فَرَسٌ (٤) جَعْفَرٌ (٥) سَفَرْجَلٌ

Verbs have either three or four root letters, as in:

(٣) نَصَرَ، خَصَّ (٤) زَلْزَلَ

Particles may be comprised of one, two or three letters. Since there is no derivation in the particle, they are not looked upon as root letters, as in:

(١) لِ (٢) مِنْ (٣) سَوْفَ

For the purpose of developing a model to display the patterns and forms of 'Arabic words, three letters have been chosen to represent the root letters in any pattern:

- (فَآءٌ) The letter Fā (ف) represents the first original letter in a pattern.
- (عَيْنٌ) The letter 'Ayn (ع) represents the second original letter in a pattern.
- (لامٌ) The letter Lām (ل) represents the third original letter in a pattern for a three-letter word. It represents the fourth and fifth letter as well when it is a pattern of a four-letter or five-letter word.

Observe each of the previously mentioned words along with its pattern in parenthesis:

فَرَسٌ (فَعَلٌ)؛ جَعْفَرٌ (فَعْلَلٌ)؛ سَفَرْجَلٌ (فَعَلَّلٌ)؛ نَصَرَ (فَعَلَ)؛ زَلْزَلَ (فَعْلَلَ)؛ سَوْفَ (فَعْلَ)

In the process of derivation, either the pattern of the root word is changed or **Additional Letters** (الأَحرُفُ الزَّائِدَةُ) are added to the root word to form a derivative. In the pattern, however, Additional Letters appear the same in the pattern as they appear in the derivative, as in:

إِكْرامٌ (إِفْعالٌ)؛ تَصْرِيفٌ (تَفْعِيلٌ)؛ مُسْلِمٌ (مُفْعِلٌ)؛ تَزَلْزَلَةٌ (تَفَعْلَلَةٌ)

Therefore, it becomes obvious that any letter besides (فعل) is an Additional Letter.



متن:

ثُمَّ الفِعْلُ إِمَّا ثُلاثِيٌّ وَ إِمَّا رُباعِيٌّ:

وَ كُلُّ واحِدٍ مِنْهُما إِمَّا مُجَرَّدٌ أَوْ مَزِيدٌ فِيهِ:

وَ كُلُّ واحِدٍ مِنْها إِمَّا سالِمٌ أَوْ غَيْرُ سالِمٍ.

وَ نَعْنِي بِالسَّالِمِ ما سَلُمَتْ حرُوفُهُ الأَصْلِيَّةُ الَّتِي تُقابِلُ بِالفآءِ وَ العَيْنِ وَ اللاَّمِ مِنْ حرُوفِ العِلَّةِ وَ الهَمْزَةِ وَ التَّضْعِيفِ.

ترجمة:

[1.1] Then, the verb is either three-lettered or either four-lettered:

Each one of them is either a Primary or a Derivative Verb.Each one of them is either Sound or Unsound. We mean by Sound, that word whose Original Letters that correspond to the Fā, the 'Ayn and the Lām are neither a Weak Letter, Hamzah nor a doubled-consonant.



[1.1] After mentioning a few preliminary matters, the discussion begins with the verb. With regard to its Original Letters, every verb is comprised of either three-letters or four-letters, as in:

(٣) ضَرَبَ (ضرب)، حَلَّ (حلل)، قالَ (قَوْلٌ) - (٤) دَحْرَجَ (دحرج)، سَلْسَلَ (سلسل)

With regard to origin, verbs are either primary or derivative:

- Primary Verb (الفِعْلُ المُجَرَّدُ). It is a verb derived from the Root Maṣdar. The term **Mujarrad** implies that it is free of any Additional Letters. Observe the following Primary Verbs followed by its pattern in brackets and their Maṣdar in parenthesis:

نَصَرَ [فَعَلَ] (نَصْرٌ)؛ كَرُمَ [فَعُلَ] (كَرَمٌ)؛ دَحْرَجَ [فَعْلَلَ] (دِحْراجٌ)

- The Derivative Verb (الفِعْلُ المَزِيدُ فِيهِ) is a verb which is also derived from a Maṣdar, however, that Maṣdar is itself a derivative word not a Root Maṣdar. In the Derivative Verb, Additional Letters are added into its pattern. The term **Mazeed Feehi** refers to these added letters which distinguish the Derivative Verb from the Primary Verb. Observe the following Derivative Verbs in the following manner (from right to left in both languages):

《Root Word》 <<(Derivative Maṣdar) << [Pattern] << Derivative Verb

إِنْتَصَرَ [إِفْتَعَلَ] (إِنْتِصارٌ) «نَصْرٌ»؛

أَكْرَمَ [أَفْعَلَ] (إِكْرامٌ) «كَرَمٌ»؛

تَدَحْرَجَ [تَفَعْلَلَ] (تَدَحْرَجَةٌ) «دِحْراجٌ»؛

تَزَلْزَلَ [تَفَعْلَلَ] (تَزَلْزَلَةٌ) «زِلْزالٌ»

As a result, from the perspective of their root letters, there are four categories of verbs:

- **Three letter Primary Verb** (الفِعْلُ الثُّلاثِيُّ المُجَرَّدُ), as in: نَصَرَ.
- **Three letter Derivative Verb** (الفِعْلُ الثُّلاثِيُّ المَزِيدُ فِيهِ), as in: إِنْتَصَرَ.
- **Four letter Primary Verb** (الفِعْلُ الرُّباعِيُّ المُجَرَّدُ), as in: دَحْرَجَ.
- **Four letter Derivative Verb** (الفِعْلُ الرُّباعِيُّ المَزِيدُ فِيهِ), as in: تَدَحْرَجَ.

From the perspective of a verb's the root letters, a verb is either Sound or Unsound:

- **Unsound Verbs** (الفِعْلُ غَيْرُ السَّالِمِ) are verbs comprised of either:
  - º A Weak Letter (حَرْفُ العِلَّةِ), like Wāw, as in: (وَعَدَ) or Yā, as in: (رَضِيَ) or Alif Maqṣūrah, as in: (هَدَىٰ). Verbs comprised of one or more Weak Letter are termed **Mu'tall** (الفِعْلُ المُعْتَلُّ).
  - º Hamzah, as in: (سَأَلَ). Verbs comprised of Hamzah are termed **Mahmūz** (الفِعْلُ المَهْمُوزُ).
  - º Doubled Original Letters, as in: (مَدَّ). Words possessing doubled Original Letters are referred to as **Muḍā'af** (الفِعْلُ المُضاعَفُ).
- **Sound Verbs** (الفِعْلُ السَّالِمُ) are verbs without any of the characteristics of Unsound words.

Therefore, verbs may be three-letter Sound Primary Verbs; three-letter Sound Derivative Verbs; three-letter Unsound Primary Verbs and three-letter Unsound Derivative Verbs. Likewise, is the case for the four letter verb.

Unsound verbs, particularly those possessing weak letters, may not resemble their root words as these weak letters often may be converted to other letters during the process of derivation. This process of conversion will be explained in the appropriate places.



متن:

أَمَّا الثُّلاثِيُّ المُجَرَّدُ ، فَإِنْ كانَ ماضِيهِ عَلَىٰ (فَعَلَ) مَفْتُوحِ العَيْنِ، فَمُضارِعُهُ (يَفْعُلُ) بِضَمِّ العَيْنِ أَوْ (يَفْعِلُ) بِكَسْرِها ، نَحْوُ: نَصَرَ، يَنْصُرُ وَ ضَرَبَ يَضْرِبُ.

ترجمة:

[1.2] Regarding the three-letter Primary Verb, if its past-tense verb is on the pattern of (فَعَلَ) with the middle consonant vowelled with Fatḥah, then its Present-Tense is (يَفْعُلُ) with its middle consonant vowelled with Ḍammah or with its middle consonant vowelled with Kasrah (يَفْعِلُ), as in: نَصَرَ، يَنْصُرُ وَ ضَرَبَ، يَضْرِبُ.



[1.2] The next discussion focuses on the patterns associated with the three-letter Primary Verb. The pattern of the past-tense and the present-tense verb together are known as a Bāb (بابٌ), which literally means a door or gate. In Taṣreef it refers to a verb's patterns for the past and present-tense (and sometimes its Maṣdar).

When the past-tense verb (الفِعْلُ الماضِي) is on the pattern of (فَعَلَ), there are two possibilities for its present-tense: يَفْعُلُ and: يَفْعِلُ, as in: نَصَرَ يَنْصُرُ and: ضَرَبَ يَضْرِبُ.

Notice that the present-tense verb (الفِعْلُ المُضارِعُ) has an extra letter at its beginning (ي). This letter is referred to as the **Particle of the Present-Tense** (حَرْفُ المُضارِعَةِ). There are four such particles added to the beginning of the present-tense verb (أتين), as in: أَنْصُرُ، تَنْصُرُ، يَنْصُرُ، نَنْصُرُ. More about these particles and the present-tense verb will be mentioned as appropriate.

Important matters to know about the three-letter present-tense Primary Verb:

- It is derived directly from the past-tense Primary Verb.
- In the Primary Verb, the Particle of the Present-Tense is always vowelled with Fatḥah in the Active Voice and vowelled with Ḍammah in the Passive Voice. The Active and Passive Voice will be explained in their own sections.
- The first Original Letter is vowelless or **Sākin** (ساكِنٌ) in Sound Primary Verbs, as in: يَنْصُرُ. The first Original Letter may be vowelled in Unsound Primary Verbs, as in: يَقُولُ.
- The second Original Letter is the most significant consonant in the pattern as its vowel is deemed the **Vowel of the Present-Tense** (حَرَكَةُ المُضارِعَةِ). The pattern of the past-tense is teamed with the present-tense based on this vowel, as in: فَعَلَ: يَفْعُلُ، يَفْعِلُ. The only difference between the two patterns of the present-tense is the vowel on the second Original Letter, one is vowelled with Ḍammah, the other with Kasrah. It is the combination of the past-tense verb with its possible present-tense forms which comprises a Bāb, as in: بابُ فَعَلَ يَفْعُلُ، يَفْعِلُ.
- In some forms of the present-tense verb, the third Original Letter is known as the place of I'rāb (مَحَلُّ الإِعْرابِ) as it provides an indicator of I'rāb or the grammatic state in the present-tense verb, as in: يَنْصُرُ, where the Ḍammah on the third Original Letter represents the nominative state. Other forms of the present-tense have other indicators of the verb's grammatical state, which will be introduced later.



متن:

وَ قَدْ يَجِيئُ عَلَىٰ يَفْعَلُ بِفَتْحِ العَيْنِ إذا كانَ عَيْنُ فِعْلِهِ أَوْ لامُهُ حَرْفاً مِنْ حُرُوفِ الحَلْقِ وَ هِيَ سِتَّةُ أَحْرُفٍ: الهَمْزَةُ وَ الهآءُ وَ العَيْنُ، وَ الحآءُ وَ الغَيْنُ وَ الخآءُ، نَحْوُ: سَئَلَ، يَسْئَلُ وَ مَنَعَ، يَمْنَعُ، وَ أَبَىٰ يَأْبِي شاذٌّ.

ترجمة:

[1.3] At times, (the Present-Tense Verb) comes on the pattern of (يَفْعَلُ) with Fatḥah on the second consonant, when its second consonant or its third consonant is a one of the Letters of Throat. They are six: Hamzah (ء); Hā (هـ); 'Ayn (ع); Ḥā (ح); Ghayn (غ); and Khā (خ), as in: سَئَلَ، يَسْئَلُ and مَنَعَ يَمْنَعُ. The pattern (أَبَىٰ يَأْبِي) is an exception.

شرح:

[1.3] There is an exception to the pattern of this Bāb (فَعَلَ: يَفْعُلُ يَفْعِلُ). Whenever either the second or third Original Letter is one of the **Letters of the Throat** (أَحرُفُ الحَلْقِ), meaning: (أ، هـ، ع، ح، غ، خ), its present-tense will always be on the pattern of: (يَفْعَلُ).

The verb (أَبَىٰ يَأْبِي) is mentioned as an exception not due to being comprised of a Letter of the Throat, but because it departs from its pattern of its Bāb, which is: فَعَلَ يَفْعَلُ. Instead, it has the pattern of: فَعَلَ يَفْعِلُ.



متن:

وَ إِنْ كانَ ماضِيهِ عَلَىٰ (فَعِلَ) مَكْسُورِ العَيْنِ، فَمُضارِعُهُ عَلَىٰ (يَفْعَلُ) بِفَتْحِ العَيْنِ، نَحْوُ: عَلِمَ، يَعْلَمُ إِلاَّ ما شَذَّ مِنْ نَحْوِ: حَسِبَ، يَحْسِبُ وَ أَخَواتِهِ.

وَ إِنْ كانَ ماضِيهِ عَلَىٰ (فَعُلَ) مَضْمُومِ العَيْنِ، فَمُضارِعُهُ عَلَىٰ (يَفْعُلُ) بِضَمِّ العَيْنِ، نَحْوُ: حَسُنَ، يَحْسُنُ.

ترجمة:

[1.4] If its Past-Tense is on the pattern of (فعِلَ) with the second consonant vowelled with Kasrah, then its Present-Tense is on the pattern of (يَفْعَلُ) with its second consonant vowelled with Fatḥah, as in: عَلِمَ، يَعْلَمُ, except that which is exceptional, as in: حَسِبَ، يَحْسِبُ and its sisters.

If its Past-Tense is on the pattern of (فعُلَ) with the second consonant vowelled with Ḍammah, then its Present-Tense is on the pattern of (يَفْعُلُ) with the second consonant vowelled with Ḍammah, as in: حَسُنَ، يَحْسُنُ.

شرح:

[1.4] The second set of patterns are related to the past-tense verb when it is on the pattern of (فعِلَ). Its present-tense verb will be on the pattern of (يَفْعَلُ), the second Original Letter, being vowelled with Fatḥah, as in: عَلِمَ يَعْلَمُ. There are a few exceptions to this pattern, like that of: حَسِبَ يَحْسِبُ, on the pattern of: فَعِلَ يَفْعِلُ.

The third set of patterns are related to the past-tense verb on the pattern of (فَعُلَ). Its present-tense verb will be on the pattern of (يَفْعُلُ), as in: حَسُنَ يَحْسُنُ.

All together, the patterns of the past and present-tense or the Abwāb (أَبوابٌ plural of Bāb) of the three-letter Primary Verb are six:

١)	فَعَلَ - يَفْعُلُ،	مِثْلُ: نَصَرَ - يَنْصُرُ
٢)	فَعَلَ - يَفْعِلُ،	مِثْلُ: ضَرَبَ يَضْرِبُ
٣)	فَعَلَ - يَفْعَلُ،	مِثْلُ: مَنَعَ يَمْنَعُ
٤)	فَعِلَ - يَفْعَلُ،	مِثْلُ: عَلِمَ يَعْلَمُ
٥)	فَعِلَ - يَفْعِلُ،	مِثْلُ: حَسِبَ يَحْسِبُ
٦)	فَعُلَ - يَفْعُلُ،	مِثْلُ: حَسُنَ يَحْسُنُ



متن:

وَ أَمّا الرُّباعِيُّ المُجَرَّدُ فَهُوَ فَعْلَلَ كَدَحْرَجَ، دَحْرَجَةً، دِحْراجاً.

وَ أَمّا الثُّلاثِيُّ المَزِيدُ فِيهِ فَهُوَ عَلَىٰ ثَلاثَةِ أَقْسامٍ:

الأَوَّلُ: ما كانَ ماضِيهِ عَلَىٰ أَرْبَعَةِ أَحْرُفٍ كَأَفْعَلَ، نَحْوُ: أَكْرَمَ، يُكْرِمُ، إِكْراماً. وَ فَعَّلَ، نَحْوُ: فَرَّحَ، يُفَرِّحُ، تَفْرِيحاً. وَ فاعَلَ، نَحْوُ: قاتَلَ، يُقاتِلُ، مُقاتَلَةً وَ قِتالاً وَ قِيتالاً.

ترجمة:

[1.5] Regarding the four-letter Primary Verb, its (pattern) is: فَعْلَلَ, like: دَحْرَجَ، دَحْرَجَةً، دِحْراجاً.

As for the three-letter Derivative Verb, it is of three types:

First: That which its past-tense has four letters, like: أَفْعَلَ, as in: أَكْرَمَ، يُكْرِمُ، إِكْراماً. (Also) فَعَّلَ, like: فَرَّحَ، يُفَرِّحُ، تَفْرِيحاً. (And) فاعَلَ, like: قاتَلَ، يُقاتِلُ، مُقاتَلَةً وَ قِتالاً وَ قِيتالاً.

شرح:

[1.5] The four-letter Primary Verb has only one set of patterns or Bāb for the past and present-tense verbs:

١) فَعْلَلَ -يُفَعْلِلُ، مِثْلُ: دَحْرَجَ يُدَحْرِجُ

The three-letter Derivative Verb is divided into three categories based on the number of letters (both Original and Additional) in its past-tense verb. The first group is that which has four letters in its past-tense verb, like the pattern (أَفْعَلَ), as in: أَكْرَمَ، يُكْرِمُ، إِكْراماً. The three words listed here are the past-tense verb (أَفْعَلَ); the present-tense verb (يُفْعِلُ) and the Maṣdar (إِفْعالاً) in the accusative case wherein the Tanween[6] at its end distinguishes it as a noun. The Maṣdar in these forms are themselves derivatives. Unlike the Root Maṣdar, these Maṣdar are formed according to rules. Therefore, the Maṣdar of this Bāb is always on the pattern of (إِفْعالٌ). Characteristic of this Bāb is the Hamzah preceding the first Original Letter in the past-tense.

When Hamzah occurs as the first letter of a verb, it is one of two types: the Conjunctive Hamzah (الهَمْزَةُ الوَصْلَةُ) or the Disjunctive Hamzah (الهَمْزَةُ القَطْعَةُ). In the former, the vowel on the Hamzah is elided to facilitate connection between words. In the latter, the vowel on the Hamzah is not elided in order to facilitate connection. The Hamzah in this verb group is disjunctive. The Hamzah, however, is elided in the present-tense according to usage. This Hamzah accounts for its Additional Letter. The Particle of the Present-Tense is vowelled with Ḍammah.

The next group's past-tense verb is on the pattern of (فَعَّل), as in: فَرَّحَ يُفَرِّحُ تَفْرِيحاً, on the pattern of: فَعَّلَ يُفَعِّلُ تَفْعِيلاً. Characteristic of this group is the doubled second Original Letter in both the past and present tense forms. This doubled letter accounts for the Additional Letter in the pattern. The Particle of the Present-Tense is also vowelled with Ḍammah.

The third group's past-tense verb is on the pattern of (فاعَل), as in: قاتَلَ يُقاتِلُ مُقاتَلَةً (قِتالاً، قِيتالاً), on the pattern of: فاعَلَ يُفاعِلُ مُفاعَلَةً (فِعالاً، فِيعالاً). Characteristic of this group is the Alif following the first Original Letter which is present in the past and present-tense. This group has three possible patterns for the Maṣdar (مُفاعَلَةً، فِعالاً، فِيعالاً), the first being the most common. The Particle of the Present-Tense is also vowelled with Ḍammah in this group.



متن:

الثَّانِي: ما كانَ ماضِيهِ عَلَىٰ خَمْسَةِ أَحْرُفٍ:

إِمَّا أَوَّلُهُ التَّآءُ مِثْلُ تَفَعَّلَ، نَحْوُ: تَكَسَّرَ، يَتَكَسَّرُ، تَكَسُّراً. وَ تَفاعَلَ، نَحْوُ: تَباعَدَ، يَتَباعَدُ، تَباعُداً.

وَ إِمَّا أَوَّلُهُ الهَمْزَةُ مِثْلُ: إِنْفَعَلَ، نَحْوُ: إِنْقَطَعَ، يَنْقَطِعُ، إِنْقِطاعاً. وَ إِفْتَعَلَ، نَحْوُ: إِجْتَمَعَ، يَجْتَمِعُ، إِجْتِماعاً. وَ إِفْعَلَّ، نَحْوُ: إِحمَرَّ، يَحمَرُّ، إِحمِراراً.

ترجمة:

[1.6] Second: That verb whose past-tense is comprised of five letters. Either in its beginning is Tā, like: تَفَعَّلَ, as in: تَكَسَّرَ، يَتَكَسَّرُ، تَكَسُّراً. (And) تَفاعَلَ as in: تَباعَدَ، يَتَباعَدُ، تَباعُداً. Or (either in its beginning) is Hamzah, like: إِنْفَعَلَ, as in: إِنْفَقَطَعَ، يَنْقَطِعُ، إِنْقِطاعاً. (Also) إِفْتَعَلَ, as in: إِجْتَمَعَ، يَجْتَمِعُ، إِجْتِماعاً. (And) إِفْعَلَّ, as in: إِحْمَرَّ، يَحْمَرُّ إِحمِراراً.

شرح:

[1.6] The second group of verbs are those whose past-tense is comprised of five letters. These are five groups, two of which the past-tense verb begins with Tā while the other three begin with Hamzah:

- Past-tense on the pattern of (تَفَعَّلَ), as in: تَكَسَّرَ يَتَكَسَّرُ تَكَسُّراً, on the pattern of: تَفَعَّلَ، يَتَفَعَّلُ تَفَعُّلاً. Characteristic of this group is the letter Tā preceding the first Original Letter in all forms and the doubled second Original Letter in all forms. The Particle of the Present-Tense is vowelled with Fatḥah.

- Past-tense on the pattern of (تَفاعَلَ), as in: تَباعَدَ يَتَباعَدُ تَباعُداً, on the pattern of: تَفاعَلَ، يَتَفاعَلُ، تَفاعُلاً. Characteristic of this group is the Tā preceding the first Original Letter and the Alif following the first Original Letter. Both the Tā and Alif are found in all forms. The Particle of the Present-Tense is vowelled with Fatḥah.

- Past-tense on the pattern of (إِنْفَعَلَ), as in: إِنْقَطَعَ، يَنْقَطِعُ إِنْقِطاعاً, on the pattern of: إِنْفَعَلَ، يَنْفَعِلُ، إِنْفِعالاً. Characteristic of this group is the Hamzah found in its beginning and the Nūn preceding the first Original Letter. This Conjunctive Hamzah is found in the past-tense and Maṣdar while the Nūn is found in all forms. The Particle of the Present-Tense is vowelled with Fatḥah.

- Past-tense on the pattern of (إِفْتَعَلَ), as in: إِجْتَمَعَ، يَجْتَمِعُ، إِجْتِماعاً, on the pattern of: إِفْتَعَلَ، يَفْتَعِلُ، إِفْتِعالاً. Characteristic of this group is the Conjunctive Hamzah found in the past-tense and the Maṣdar and the letter Tā found preceding the second Original Letter in all forms. The Particle of the Present-Tense is also vowelled with Fatḥah.

- Past-tense on the pattern of (إِفْعَلَّ), as in: إِحمَرَّ يَحْمَرُّ إِحْمِراراً, on the pattern of: إِفْعَلَّ، يَفْعَلُّ، إِفْعِلالاً. Characteristic of this group is the Conjunctive Hamzah appearing in the past-tense and Maṣdar as well as the doubled third Original Letter which appears in its past and present-tense forms. The Particle of the Present-Tense is also vowelled with Fatḥah.



متن:

الثَّالِثُ: ما كانَ ماضِيهِ عَلىٰ سِتَّةِ أَحرُفٍ، مِثْلُ: إِسْتَفْعَلَ، نَحْوُ: إِسْتَخْرَجَ، يَسْتَخْرِجُ، إِسْتِخْراجاً. وَ إِفْعالَّ، نَحْوُ: إِحْمارَّ، يَحْمارُّ، إِحْمِيراراً. وَ إِفْعَوْعَلَ، نَحْوُ: إِعْشَوْشَبَ، يَعْشَوْشِبُ، إِعْشِيشاباً. وَ إِفْعَوَّلَ، نَحْوُ: إِجْلَوَّذَ، يَجْلَوِّذُ، إِجْلِوَّاذاً. وَ إِفْعَنْلَلَ، نَحْوُ: إِقْعَنْسَسَ، [يَقْعَنْسِسُ]، إِقْعِنْساساً. وَ إِفْعَنْلىٰ، نَحْوُ: إِسْلَنْقىٰ، [يَسْلَنْقىٰ]، إِسْلِنْقاءً

ترجمة:

[1.7] Third: That in which its past-tense has six letters, like: إِسْتَفْعَلَ, as in: إِسْتَخْرَجَ، يَسْتَخْرِجُ، إِسْتِخْراجاً. (Also) إِفْعالَّ, as in: إِحْمارَّ، يَحْمارُّ، إِحْمِيراراً. (And) إِفْعَوْعَلَ, as in: إِعْشَوْشَبَ، يَعْشَوْشِبُ، إِعْشِيشاباً. (And) إِفْعَوَّلَ, as in: إِجْلَوَّزَ، يَجْلَوِّزُ، إِجْلِوَّازاً. (And) إِفْعَنْلَلَ, as in: إِقْعَنْسَسَ، يَقْعَنْسِسُ، إِقْعِنْساساً. (And) إِفْعَنْلَى, as in: إِسْلَنْقَى، يَسْلَنْقَى، إِسْلِنْقاءاً.

شرح:

[1.7] The third group of Derivative Verbs are those verbs whose past-tense is comprised of six letters. They are six groups:

- Past-tense verb on the pattern of (إِسْتَفْعَلَ), as in: إِسْتَخْرَجَ، يَسْتَخْرِجُ إِسْتِخْراجاً, on the pattern of: إِسْتَفْعَلَ، يَسْتَفْعِلُ، إِسْتِفْعالاً. Characteristic of this group is the Conjunctive Hamzah which is apparent in the past-tense and Maṣdar. Also characteristic are the letters Seen and Tā which are present in every form preceeding the first Original Letter. The Particle of the Present-Tense is vowelled with Fatḥah.

- Past-tense on the pattern of (إِفْعالَّ), as in: إِحْمارَّ، يَحْمارُّ، إِحْمِيراراً, on the pattern of: إِفْعالَّ، يَفْعالُّ، إِفْعِيلَلاً. Characteristic of this group is the Hamzah which appears in its past-tense and Maṣdar. As well as the doubled third Original Letter which appears in all its verb forms. The Particle of the Present-Tense is vowelled with Fatḥah.

- Past-Tense on the pattern of (إِفْعَوْعَلَ), as in: إِعْشَوْشَبَ، يَعْشَوْشِبُ، إِعْشِيشاباً, on the pattern of: إِفْعَوْعَلَ، يَفْعَوْعِلُ، إِفْعِيعالاً. Characteristic of this group is the repetition of the second Original Letter separated by the letter Wāw. Its Conjunctive Hamzah appears in its past-tense form and Maṣdar. The Particle of the Present-Tense is vowelled with Fatḥah. This verb form is archaic.

- Past-Tense on the pattern of (إِفْعَوَّلَ), as in: إِجْلَوَّزَ، يَجْلَوِّزُ، إِجْلِوَّازاً, on the pattern of: إِفْعَوَّلَ، يَفْعَوِّلُ، إِفْعِوَّالاً. Characteristic of this group is the Conjunctive Hamzah appearing in its past-tense and Maṣdar and the Additional Letter Wāw following the second Original Letter. This Additional Letter is vowelled with Shaddah (شَدَّةٌ), indicating that the letter is doubled. The Particle of the Present-Tense is vowelled with Fatḥah. This verb form is also archaic.

- Past-Tense on the pattern of (إِفْعَنْلَلَ), as in: إِقْعَنْسَسَ، يَقْعَنْسِسُ، إِقْعِنْساساً, on the pattern of: إِفْعَنْلَلَ، يَفْعَنْلِلُ، إِفْعِنْلالاً. Characteristic of this group is the Hamzah appearing in its past-tense and Maṣdar and the Additional Letter Nūn appearing after the second Original Letter in all forms. The Particle of the Present-Tense is vowelled with Fatḥah. This verb form is also archaic.

- Past-Tense on the pattern of (إِفْعَنْلَى), as in: إِسْلَنْقَى، يَسْلَنْقِى، إِسْلِنْقاءً, on the pattern of: إِفْعَنْلَى، يَفْعَنْلَى، إِفْعِنْلاءً. Characteristic of this group is the Hamzah appearing in the past-tense and Maṣdar and the Additional Letter Nūn following the second Original Letter in all forms. The Particle of the Present-Tense is vowelled with Fatḥah. This verb form is also archaic.

This is the completion of the three-letter derivative verbs.



متن:

وَ أَمّا الرُّباعِيُّ المَزِيدُ فِيهِ، فَأَمْثِلَتُهُ: تَفَعْلَلَ: كَتَدَحْرَجَ، [يَتَدَحْرَجُ]، تَدَحْرُجاً. وَ إِفْعَنْلَلَ، نَحْوُ: إِحْرَنْجَمَ، [يَحْرَنْجِمُ]، إِحْرِنْجاماً. وَ إِفْعَلَلَّ، نَحْوُ: إِقْشَعَرَّ، [يَقْشَعِرُّ]، إِقْشِعْراراً.

ترجمة:

[1.8] Regarding the four-letter Derivative Verb, its examples are: تَفَعْلَلَ, like: تَدَحْرَجَ، يَتَدَحْرَجُ، تَدَحْرُجاً. (And) إِفْعَنْلَلَ, as in: إِحْرَنْجَمَ، يَحْرَنْجِمُ، إِحْرِنْجاماً. (And) إِفْعَلَلَّ, as in: إِقْشَعَرَّ، يَقْشَعِرُّ، إِقْشِعْراراً.



[1.8] The four-letter Derivative Verb only has three Abwāb or pattern sets:

- Past-Tense on the pattern of (تَفَعْلَلَ), as in: تَدَحْرَجَ، يَتَدَحْرَجُ، تَدَحْرُجاً, on the pattern of: تَفَعْلَلَ، يَتَفَعْلَلُ، تَفَعْلُلاً. Characteristic of this group is the letter Tā found preceding the first Original Letter. This Tā is found in every form of the word. The Particle of the Present-tense is vowelled with Fatḥah.

- Past-Tense on the pattern of (إِفْعَنْلَلَ), as in: إِحْرَنْجَمَ، يَحْرَنْجِمُ، إِحْرِنْجاماً, on the pattern of: إِفْعَنْلَلَ، يَفْعَنْلِلُ، إِفْعِنْلالاً. Characteristic of this group is the Conjunctive Hamzah appearing in the past-tense and Maṣdar and the Additional Letter Nūn following the second Original Letter which appears in all forms of the verb and the Maṣdar. The Particle of the Present-tense is vowelled with Fatḥah. There is a similar pattern related to the three-letter Derivative Verb, however, the origin of this verb is a four-letter root word while the other pattern is of a verb whose root word is comprised of three letters. Therefore, in the pattern (إِفْعَنْلَلَ) Hamzah is the Additional Letter in the four-letter verb. In the three-letter verb, Hamzah and the final consonant are Additional Letters.

- Past-Tense on the pattern of (إِفْعَلَلَّ), as in: إِقْشَعَرَّ، يَقْشَعِرُّ، إِقْشِعْراراً, on the pattern of: إِفْعَلَلَّ، يَفْعَلِلُّ، إِفْعِلالاً. Characteristic of this group is the Hamzah appearing in the past-tense and Maṣdar and the doubled fourth Original Letter which appears in its verb forms. The Particle of the Present-tense is vowelled with Fatḥah.



متن:

تَنْبِيهٌ

الفِعْلُ إِمَّا مُتَعَدٍّ وَ هُوَ الفِعْلُ الَّذِي يَتَعَدّي مِنَ الفاعِلِ إِلَىٰ المَفْعُولِ بِهِ كَقَوْلِكَ: ضَرَبْتُ زَيْداً. وَ يُسَمَّىٰ أَيْضاً واقِعاً وَ مُجاوِزاً. وَ إِمَّا غَيْرُ مُتَعَدٍّ وَ هُوَ الفِعْلُ الَّذِي لَمْ يَتَجاوَزِ الفاعِلَ، نَحْوُ: حَسُنَ زَيْدٌ. وَ يُسَمَّىٰ لازِماً وَ غَيْرَ واقِعٍ. وَ تَعْدِيَتُهُ فِي الثُّلاثِيِّ المُجَرَّدِ بِتَضْعِيفِ العَيْنِ أَوْ بِالهَمْزَةِ كَقَوْلِكَ: فَرَّحتُ زَيْداً وَ أَجْلَسْتُهُ. وَ بِحَرْفِ الجَرِّ فِي الكُلِّ، نَحْوُ: ذَهَبْتُ بِزَيْدٍ وَ إِنْطَلَقْتُ بِهِ.

ترجمة:

Note

[1.9] Verbs are either transitive, and it is the verb whose government traverses (beyond) its subject to the object, as in your saying: ضَرَبْتُ زَيْداً *I struck Zaid*. It is also called: واقِعاً (Wāqi') and مُجاوِزاً (Mujāwiz). Or (the verb) is intransitive, and it is the verb whose government does not traverse (beyond) the subject, as in: حَسُنَ زَيْدٌ *Zaid was good*. It is named: لازِماً (Lāzim) and غَيْرَ واقِعٍ (Ghairu Wāqi'). The verb's transitive state in the three-letter Primary Verb is (achieved) with the doubling of the second-consonant or with Hamzah, as in your saying; فَرَّحْتُ زَيْداً *I made Zaid happy*. أَجْلَسْتُهُ *I seated him*. (The verb's transitive state is also achieved) with the genitive particle in all (verbs), as in: ذَهَبْتُ بِزَيْدٍ *I left with Zaid*. إِنْطَلَقْتُ بِهِ *I set out with him*.



[1.9] Verbs are words which naturally govern their subjects (الفاعِلُ) in an expression. A Transitive Verb (الفِعْلُ المُتَعَدِّي) also requires another word, its object (المَفْعُولُ بِهِ), in order to complete its meaning, as in: ضَرَبْتُ زَيْداً *I struck Zaid*. The subject is I (أَنا), implied in the pronoun at the verb's end. The object is *Zaid* (زَيْداً). Without mentioning the object, the sentence's meaning is defective. It is termed Transitive because the government of the verb transverses the subject to govern the object as well. There are two types of Transitive Verbs:

- Transitive In Itself (المُعْتَدِّي بِنَفْسِهِ). It is the verb which is naturally transitive and its meaning is deficient without its object, as in: أَخَذَ زَيْدٌ خاتَماً *Zaid took a ring.*
- Transitive by means of a Genitive Particle (المُعْتَدِّي بِحَرْفِ الجَرِّ). It is the verb whose government traverses from the subject to another word required to complete its meaning by means of a genitive particle, as in: سَأَلَ زَيْدٌ عَنِ المَسْأَلَةِ *Zaid asked about the issue*. Some words in this category may have originally been Intransitive but have become Transitive by means of the genitive particle, as in: إِنْطَلَقَ زَيْدٌ *Zaid departed* (Intransitive); إِنْطَلَقْتُ بِزَيْدٍ *I set out with him* (Transitive by means of a Genitive Particle).

The Intransitive Verb (الفِعْلُ اللاَّزِمُ أَوْ غَيْرُ واقِعٍ), to the contrary, does not require another word besides the subject to complete its meaning, as in: ظَهَرَ الحَقُّ *The truth became apparent.*

Among the three-letter Primary Verbs, some are Transitive and others are Intransitive. A dictionary is the best resource to distinguish between the two. Among the three-letter Derivative Verbs, two forms are always Transitive. It was mentioned in the text that the transitive state is achieved in the three-letter Primary Verb with the doubling of the second Original Letter and with adding Hamzah resulting in a Derivative Verb. The doubling of the second Original Letter is found in the first verb below. The second verb possesses the Hamzah in its beginning. This Hamzah is disjunctive, unlike the Hamzah in other patterns. These two patterns are of verbs which are always transitive:

- فَعَّلَ، يُفَعِّلُ، تَفْعِيلاً
- أَفْعَلَ، يُفْعِلُ، إِفْعالاً

Other forms may have both types of verbs within a particular Bāb, as in: إِعْتَبَرَهُ زَيْدٌ عَظِيماً *Zaid considered him great;* إِجْتَمَعَ القَوْمُ *The people gathered*. While both words are from the same Bāb, the former is Transitive and the latter is Intransitive. It is necessary to consult a dictionary to know a verb's usage in this regard.

❂ ❂ ❂

فصل

متن:

فِي أَمْثِلَةِ تَصْرِيفِ هٰذِهِ الأَفْعالِ

أَمَّا الماضِيُّ، فَهُوَ الفِعْلُ الَّذِي دَلَّ عَلَىٰ مَعْنَىٰ وُجِدَ فِي الزَّمانِ الماضِيِّ، فَالمَبْنِيُّ لِلْفاعِلِ مِنْهُ ما كانَ أَوَّلُهُ مَفْتُوحاً أَوْ كانَ أَوَّلُ مُتَحَرِّكٍ مِنْهُ مَفْتُوحاً، نَحْوُ: نَصَرَ، نَصَرا، نَصَرُوا إِلَىٰ آخِرِهِ.

وَ قِسْ عَلَىٰ هٰذِهِ المَذْكُورَةِ، أَفْعَلَ وَ فاعَلَ وَ فَعْلَلَ وَ تَفَعْلَلَ وَ إِفْتَعَلَ وَ إِنْفَعَلَ وَ إِسْتَفْعَلَ وَ إِفْعَلَلَّ وَ إِفْعَوْعَلَ وَ كَذا البَواقِي. وَ لا تَعْتَبِرُ حَرَكاتِ الأَلِفاتِ فِي الأَوائِلِ، فَإِنَّها زائِدَةٌ تَثْبُتُ فِي الإِبْتِداءِ وَ تَسْقُطُ فِي الدَّرْجِ.

ترجمة:

Section (2)

[2.0] Patterns of Taṣreef in these verbs

As for the past-tense, it is the verb which signifies a meaning found in the time past. The construction (of the verb) is for the subject. That which is in its beginning is vowelled with Fatḥah or its first vowelled letter is vowelled with Fatḥah, as in: نَصَرَ، نَصَرا، نَصَرُوا, until its end.

Make analogies based on this mentioned (pattern):

أَفْعَلَ وَ فاعَلَ وَ فَعْلَلَ وَ تَفَعْلَلَ وَ إِفْتَعَلَ وَ إِنْفَعَلَ وَ إِسْتَفْعَلَ وَ إِفْعَلَلَّ وَ إِفْعَوْعَلَ

Likewise, is the remainder. The vowels on the Hamzah in its beginning are not taken into consideration. It is extraneous, established in its initial forms and dropped in the course (of conjugation).



[2.0] The past-tense verb is defined as a word whose meaning is tied to the past-tense. Its meaning is not independent as the verb's construction is based on the subject. This construction is characterized by the Fatḥah on its first Original Letter or its first vowelled letter. Its first letter may not be vowelled when it begins with Hamzah. In this situation, the first vowelled letter following the Hamzah will be vowelled with Fatḥah, as in: فَافْتَعَلَ، فَانْفَعَلَ، فَافْتَعَلَ. Observe the full conjugation of a Primary and a Derivative past-tense verb constructed for its subject (which is mentioned at the end):

الصِّيغَةُ	الفِعْلُ المُجَرَّدُ	الفِعْلُ المَزِيدُ فِيهِ	الفاعِلُ
١)	فَعَلَ	إِفْتَعَلَ	هُوَ
٢)	فَعَلا	إِفْتَعَلا	هُما
٣)	فَعَلُوا	إِفْتَعَلُوا	هُمْ
٤)	فَعَلَتْ	إِفْتَعَلَتْ	هِيَ
٥)	فَعَلَتا	إِفْتَعَلَتا	هُما
٦)	فَعَلْنَ	إِفْتَعَلْنَ	هُنَّ
٧)	فَعَلْتَ	إِفْتَعَلْتَ	أَنْتَ
٨)	فَعَلْتُما	إِفْتَعَلْتُما	أَنْتُما
٩)	فَعَلْتُمْ	إِفْتَعَلْتُمْ	أَنْتُمْ
١٠)	فَعَلْتِ	إِفْتَعَلْتِ	أَنْتِ
١١)	فَعَلْتُما	إِفْتَعَلْتُما	أَنْتُما
١٢)	فَعَلْتُنَّ	إِفْتَعَلْتُنَّ	أَنْتُنَّ
١٣)	فَعَلْتُ	إِفْتَعَلْتُ	أَنا
١٤)	فَعَلْنا	إِفْتَعَلْنا	نَحْنُ

As mentioned in the text, the past-tense verb may begin with Hamzah, however, this Hamzah is extraneous as it is found in the past-tense forms and elided in the present-tense forms, as in:

أَفْعَلَ يُفْعَلُ، إِفْتَعَلَ يَفْتَعِلُ، إِفْعَوْعَلَ، يَفْعَوْعِلُ

These are the basic patterns upon which both past-tense Primary and Derivative Verbs are formed. This is the construction of the Active Voice Verb (الفِعْلُ المُتَعَدِّي), meaning the verb whose subject is mentioned. The verb is constructed based upon this subject. The Passive Voice Verb's construction is mentioned in the next section.



متن:

وَ المَبْنِيُّ لِلمَفْعُولِ مِنْهُ وَ هُوَ الفِعْلُ الَّذِي لَمْ يُسَمَّ فاعِلُهُ ما كانَ أَوَّلُهُ مَضْمُوماً كَفُعِلَ وَ فُعْلِلَ وَ أُفْعِلَ وَ فُعِّلَ وَ فُوعِلَ وَ تُفُعِّلَ وَ تُفُوعِلَ وَ تَفُعْلِلَ، أَوْ كانَ أَوَّلُ مُتَحَرِّكٍ مَضْمُوماً، نَحْوُ: أُفْتُعِلَ وَ أُسْتُفْعِلَ. وَ هَمْزَةُ الوَصْلِ تَتَّبِعُ هٰذا المَضْمُومَ فِي الضَّمِّ وَ ما قَبْلُ آخِرِهِ يَكُونُ مَكْسُوراً أَبَداً، تَقُولُ: نُصِرَ زَيْدٌ وَ أُسْتُخْرِجَ المالُ.

ترجمة:

[2.1] (The verb) constructed for the object is the verb whose subject is not mentioned (and) whose beginning is vowelled with Ḍammah, like:

فُعِلَ وَ فُعْلِلَ وَ أُفْعِلَ وَ فُعِّلَ وَ فُوعِلَ وَ تُفُعِّلَ وَ تُفُوعِلَ وَ تُفُعْلِلَ

Or its first vowelled letter is vowelled with Ḍammah, as in: أُفْتُعِلَ وَ أُسْتُفْعِلَ. The Conjunctive Hamzah follows this letter vowelled with Ḍammah in (its own) Ḍammah. The consonant before its end is always vowelled with Kasrah. You'd say: نُصِرَ زَيْدٌ *Zaid was helped,* and: أُسْتُخْرِجَ المالُ *The money was removed*.

شرح:

[2.1] This section is related to that past-tense verb which is constructed for its object, meaning the verb is constructed to be singular or plural, masculine or feminine in agreement with the verb's object rather than its subject. This is because it is characteristic of the Passive Voice verb that its subject is elided and its object is put in the subject's place while also assuming the subject's nominative state. The former object becomes the **Proxy-Subject** (نائِبُ الفاعِلِ) for the Passive Voice Verb (section 1.9). As such, the verb is actually constructed based on the Proxy-Subject but it is said to be constructed for the object, its former state, as in:

أَكَلَ زَيْدٌ تُفاحَةً *Zaid ate an apple* (Active Voice); أَكَلَتْ تُفاحَةً *An apple was eaten* (Passive Voice).

The Passive Voice verb is formed by vowelling the first letter or the first vowelled letter with Ḍammah while the letter before its end is vowelled with Kasrah, as in:

الصِّيغَةُ	الفِعْلُ المُجَرَّدُ	الفِعْلُ المَزِيدُ فِيهِ	الفاعِلُ
١)	فُعِلَ	أُفْتُعِلَ	هُوَ
٢)	فُعِلا	أُفْتُعِلا	هُما
٣)	فُعِلُوا	أُفْتُعِلُوا	هُمْ
٤)	فُعِلَتْ	أُفْتُعِلَتْ	هِيَ
٥)	فُعِلَتا	أُفْتُعِلَتا	هُما
٦)	فُعِلْنَ	أُفْتُعِلْنَ	هُنَّ
٧)	فُعِلْتَ	أُفْتُعِلْتَ	أَنْتَ
٨)	فُعِلْتُما	أُفْتُعِلْتُما	أَنْتُما
٩)	فُعِلْتُمْ	أُفْتُعِلْتُمْ	أَنْتُمْ
١٠)	فُعِلْتِ	أُفْتُعِلْتِ	أَنْتِ
١١)	فُعِلْتُما	أُفْتُعِلْتُما	أَنْتُما
١٢)	فُعِلْتُنَّ	أُفْتُعِلْتُنَّ	أَنْتُنَّ
١٣)	فُعِلْتُ	أُفْتُعِلْتُ	أَنا
١٤)	فُعِلْنا	أُفْتُعِلْنا	نَحْنُ

As mentioned, in Derivative verbs, the vowel on the Conjunctive Hamzah may be elided to facilitate conjunction between words. In that case, the first vowelized consonant following the Hamzah will be vowelled with Ḍammah, as in: فَافْتُعِلَ.

In some verb patterns in which there is a long vowel, like: فاعَلَ، تَفاعَلَ, the long vowel is converted to Wāw, by necessity, in order to be suitable for the Ḍammah which precedes it, as in: فُوعِلَ، تُفُوعِلَ.

It can be concluded then, that the Passive Voice verb is derived from the Active Voice Verb with a change in form. The Passive Voice, however, is only derived from Active Voice verbs which are transitive, either transitive in themselves or transitive by means of a genitive particle. The latter, however, may not be conjugated according to the Proxy-Subject, rather a pronoun attached to the genitive particle may be conjugated to agree with the Proxy-Subject, as in:

فُعِلَ بِهِ، فُعِلَ بِهِما ، فُعِلَ بِهِمْ، فُعِلَ بِها ، فُعِلَ بِهِما ، فُعِلَ بِهِنَّ، فُعِلَ بِكَ، فُعِلَ بِكُما ، فُعِلَ بِكُم، فُعِلَ بِكِ،

فُعِلَ بِكُما ، فُعِلَ بِكُنَّ، فُعِلَ بِي، فُعِلَ بِنا



متن:

أَمَّا المُضارِعُ، فَهُوَ ما أَوَّلُهُ إِحْدَىٰ الزَّوائِدِ الأَرْبَعِ وَ هِيَ: الهَمْزَةُ وَ النُّونُ وَ اليآءُ وَ التّآءُ وَ تَجْمَعُها «أَنَيْتَ» أَوْ «أَتَيْنَ» أَوْ «نَأْتِي». فَالهَمْزَةُ لِلْمُتَكَلِّمِ وَحْدَهُ، وَ النُّونُ لَهُ إِذا كانَ مَعَهُ غَيْرُهُ، وَ التّآءُ لِلْمُخاطَبِ مُفْرَداً أَوْ مُثَنّىً أَوْ مَجْمُوعاً مُذَكَّراً كانَ أَوْ مَؤَنَّثاً وَ لِلْغائِبَةِ المُفْرَدَةِ وَ لِمُثَنّاها ، وَ اليآءُ لِلْغائِبِ المُذَكَّرِ مُفْرَداً أَوْ مُثَنّىً أَوْ مَجْمُوعاً وَ لِجَمْعِ المُؤَنَّثِ الغائِبَةِ.

وَ هٰذا يَصْلُحُ لِلْحالِ وَ الإِسْتِقْبالِ، تَقُولُ: يَفْعَلُ الآنَ وَ يُسَمَّىٰ حالاً وَ حاضِراً ، وَ يَفْعَلُ غَداً وَ يُسَمَّىٰ مُسْتَقْبِلاً. فَإِذا أَدْخَلْتَ عَلَيْهِ السِّينَ أَوْ سَوْفَ، فَقُلْتَ: سَيَفْعَلُ أَوْ سَوْفَ يَفْعَلُ أُخْتُصَّ بِزَمانِ الإِسْتِقْبالِ، فَإِذا أَدْخَلْتَ عَلَيْهِ اللاَّمَ المَفْتُوحَةَ أُخْتُصَّ بِزَمانِ الحالِ كَقَوْلِكَ: لَيَفْعَلُ، وَ فِي التَّنْزِلِ: إِنِّي لَيَحْزُنَنِي أَنْ تَذْهَبُوا بِهِ.

ترجمة:

[2.2] Regarding the present-Tense, it is that in whose beginning is one of four additional letters. They are Hamzah, Nūn, Yā and Tā. Together they are: أَنَيْتَ or: أَتَيْنَ or: نَأْتِي. The Hamzah is for the first-person singular; the Nūn is for (the first-person) when joined with another. The Tā is for the second-person, singular, dual or plural. Be it masculine or feminine. (It is also) for the third-person (feminine) singular and dual. The Yā is the third-person masculine singular, dual and plural. (It is also) for the third-person feminine plural.

These forms are appropriate for the present (الحالُ) and future (الإِستِقْبالُ). You'd say: يَفْعَلُ الآنَ *He is acting now,* then this is the present-tense; and: يَفْعَلُ غَداً *He will act tomorrow,* this is the future-tense. When Seen (سَ) or Saufa (سَوْفَ) are entered upon the present-tense, you'd say: سَيَفْعَلُ *He will (soon) act,* or: سَوْفَ يَفْعَلُ *He will act (later).* It is exclusive to the future-tense. When Lām vowelled with Fatḥah is entered upon (the present-tense verb) it is particular to the present, as in your saying: لَيَفْعَلُ *Surely, he is acting*. (Mentioned) in revelation: ﴿إِنِّي لَيَحْزُنُنِي﴾ *"Surely, it grieves me that you should take him."* [7]

شرح:

As previously mentioned (1.2), the present-tense verb is found with one of four additional letters in its beginning, meaning Hamzah, Nūn, Tā and Yā. Collectively, they are known as the Particles of the Present-Tense (أَحرُفُ المُضارِعَةِ). These particles indicate the first, second and third-person as it relates to the verb's subject, as in:

- (هَمْزَةٌ):

  (أَفْعَلُ) First-person singular.

- (نُونٌ):

  (نَفْعَلُ) First-Person plural.

- (تاء):

  (تَفْعَلُ) Third-person feminine singular; (تَفْعَلانِ) third-person feminine dual; (تَفْعَلُ) second-person masculine singular; (تَفْعَلانِ) second-person masculine dual ; (تَفْعَلانِ) second-person feminine dual; (تَفْعَلُونَ) second-person masculine plural; (تَفْعَلِينَ) Second-person feminine singular; (تَفْعَلْنَ) Second-person feminine plural.

- (ياء):

  (يَفْعَلُ) Third-person masculine singular.

  (يَفْعَلانِ) Third-person masculine dual.

  (يَفْعَلُونَ) Third-person masculine plural.

  (يَفْعَلْنَ) Third-person feminine plural.



متن:

وَ المَبْنِيُّ لِلفاعِلِ مِنْهُ، ما كانَ حَرْفُ المُضارِعَةِ مِنْهُ مَفْتُوحاً إلاَّ ما كانَ ماضِيهِ عَلَىٰ أَرْبَعَةِ أَحْرُفٍ، فَإِنَّ حَرْفَ المُضارِعَةِ مِنْهُ يَكُونُ مَضْمُوماً أَبَداً، نَحْوُ: يُدَحْرِجُ وَ يُكْرِمُ وَ يُفَرِّحُ وَ يُقاتِلُ.

ترجمة:

[2.3] Among the verbs constructed for the subject are verbs whose Particle of the Present-Tense are vowelled with Fatḥah, except for the verbs whose past-tense (verbs) are comprised of four-letters. The Particle of the Present-Tense among (these four-letter) verbs are always vowelled with Ḍammah, as in:

يُدَحْرِجُ وَ يُكْرِمُ وَ يُفَرِّحُ وَ يُقاتِلُ

شرح:

[2.3] The Particle of the Present-Tense (حرْفُ المُضارِعَةِ) was introduced in section 1.2 as one of the signs of the present-tense verb. It is vowelled with Fatḥah except in the patterns of verbs whose past-tense is comprised of four-letters. These are four pattern groups or Abwāb. In these patterns, the Particle of the Present-Tense is vowelled exclusively with Ḍammah:

١) دَحرَجَ يُدَحرِجُ (فَعْلَلَ يُفَعْلِلُ)؛

٢) أَكْرَمَ يُكْرِمُ (أَفْعَلَ يُفْعِلُ)؛

٣) فَرَّحَ يُفَرِّحُ (فَعَّلَ يُفَعِّلُ)؛

٤) قاتَلَ يُقاتِلُ (فاعَلَ يُفاعِلُ)

The Ḍammah in these four Abwāb and the Fatḥah in the remaining Abwāb are indicators of the Active Voice (الفِعْلُ المَعْلُومُ) or that verb constructed for its subject.



متن:

وَ عَلامَةُ بِناءِ هٰذِهِ الأَرْبَعَةِ لِلفاعِلِ كَوْنُ الحَرْفِ الَّذِي قَبْلَ آخِرِهِ مَكْسُوراً أَبَداً مِثالُهُ مِنْ يَفْعُلُ، يَنْصُرُ، يَنْصُرانِ، يَنْصُرُونَ إِلَىٰ آخِرِ.

وَ قِسْ عَلَىٰ هٰذا، يَضْرِبُ وَ يَعْلَمُ وَ يُدَحْرِجُ وَ يُكْرِمُ وَ يُقاتِلُ وَ يُفَرِّحُ وَ يَتَكَسَّرُ وَ يَتَباعَدُ وَ يَنْقَطِعُ وَ يَجْتَمِعُ وَ يَحْمَرُّ وَ يَحْمارُّ وَ يَسْتَخْرِجُ وَ يَعْشَوْشِبُ وَ يَقْعَنْسِسُ وَ يَسْلَنْقَىٰ وَ يَتَدَحْرَجُ وَ يَحْرَنْجِمُ وَ يَقْشَعِرُّ.

ترجمة:

[2.4] The sign of these four verbs being constructed for the subject is the letter before its end always being vowelled with Kasrah, its pattern from (the Bāb of) يَفْعُلُ: يَنْصُرُ، يَنْصُرا، يَنْصُرُونَ until the end. Compare to these:

يَعْلَمُ وَ يُدَحْرِجُ وَ يُكْرِمُ وَ يُقاتِلُ وَ يُفَرِّحُ وَ يَتَباعَدُ وَ يَنْقَطِعُ وَ يَجْتَمِعُ وَ يَحْمَرُّ وَ يَحْمارُّ وَ يَسْتَخْرِجُ

وَ يَعْشَوْشِبُ وَ يَقْعَنْسِسُ وَ يَسْلَنْقَىٰ وَ يَتَدَحْرَجُ وَ يَحْرَنْجِمُ وَ يَقْشَعِرُّ

شرح:

[2.4] The four verbs mentioned in the previous section have their Particle of the Present-Tense vowelled with Ḍammah in the Active Voice. It is also characteristic of the Passive Voice Verb that its Particle of the Present-Tense is also vowelled with Ḍammah. Therefore, the manner of distinguishing these four verbs from the Passive Voice Verb is to look to the consonant before its end, if it is vowelled with Kasrah, it is the the Active Voice, as in: يُدَحْرِجُ، يُكْرِمُ، يُفَرِّحُ، يُقاتِلُ . Those verbs in the Passive Voice will have the consonant before its end vowelled with Fatḥah, as in:

يُعْلَمُ وَ يُدَحْرَجُ وَ يُتَباعَدُ وَ يُنْقَطَعُ وَ يُجْتَمَعُ وَ يُسْتَخْرَجُ

The construction of the Passive Voice Verb is discussed in the next section.



متن:

وَ المَبْنِيُّ لِلمَفْعُولِ مِنْهُ ما كانَ حَرْفُ المُضارِعَةِ مِنْهُ مَضْمُوماً وَ ما قَبْلُ آخِرِهِ مَفْتُوحاً، نَحْوُ: يُنْصَرُ وَ يُدَحْرَجُ وَ يُكْرَمُ وَ يُقاتَلُ وَ يُفَرَّحُ وَ يُسْتَخْرَجُ.

ترجمة:

[2.5] The verb constructed for the object (the Passive Voice Verb) is that verb whose Particle of the Present-Tense is vowelled with Ḍammah and the (consonant) which is before its end is vowelled with Fatḥah, as in: يُنْصَرُ، يُدَحْرَجُ، يُكْرَمُ، يُقاتَلُ، يُفَرَّحُ، يُسْتَخْرَجُ.



[2.5] The Passive Voice verb in the present-tense is constructed by vowelling its Particle of the Present-Tense with Ḍammah and the consonant preceding its end with Fatḥah. The method is the same for both Primary and Derivative Verbs, as in:

يُنْصَرُ، يُدَحرَجُ، يُكْرَمُ، يُقاتَلُ، يُفَرَّحُ، يُسْتَخْرَجُ

Aside from the obvious change in the vowelization pattern of the Passive Voice Verb, it is conjugated in the same manner as the Active Voice Verb.



متن:

وَ اعْلَمْ أَنَّهُ يَدْخُلُ عَلَىٰ الفِعْلِ المُضارِعِ (ما) وَ (لا) النَّافِيَتانِ فَلا تُغَيِّرانِ صِيغَتَهُ، تَقُول: لا يَنْصُرُ، لا يَنْصُرانِ، لا يَنْصُرُونَ إِلَىٰ آخِرِهِ. وَ كَذا ما يَنْصُرُ، ما يَنْصُرانِ، ما يَنْصُرُونَ إِلَىٰ آخِرِهِ.

ترجمة:

[2.6] Know that the (ما) and (لا) of negation are entered upon the present-tense verb but neither will change the verb's form, you'd say: لا يَنْصُرُ، لا يَنْصُرانِ، لا يَنْصُرُونَ, until its end. Likewise (is the verb with ما): ما يَنْصُرُ، ما يَنْصُران، ما يَنْصُرُونَ, until its end.



2.6] This section is related to particles which may be entered upon the present-tense verb. In particular, two particles of negation: (لا وَ ما النَّافِيَةُ) **Mā and Lā of Negation.** These two are particles of simple negation, as in: يَنْصُرُ زَيْدٌ عَمْراً *Zaid is helping 'Amr:* لا يَنْصُرُ زَيْدٌ عَمْراً *Zaid is not helping 'Amr.*

These particles of simple negation govern the verb while exerting no apparent affect upon it, meaning that it does not change the grammatical state of the present-tense verb as the accusative or jussive particles does.



متن:

وَ يَدْخُلُ الجازِمُ، فَيُحْذَفُ مِنْهُ حَرَكَةُ الواحِدِ وَ نُونُ التَّثْنِيَةِ وَ الجَمْعِ المُذَكَّرِ وَ الواحِدَةِ المُخاطَبَةِ. وَ لا يُحْذَفُ نُونُ جَماعَةِ المُؤَنَّثِ، فَإِنَّها ضَمِيرٌ كَالواوِ فِي جَمْعِ المُذَكَّرِ، فَتَثْبُتُ عَلىٰ كُلِّ حالٍ، تَقُولُ: لَمْ يَنْصُرْ، لَمْ يَنْصُرا ، لَمْ يَنْصُرُوا إِلىٰ آخِرِهِ.

ترجمة:

[2.7] The Jussive Particle may be entered upon (the present-tense verb), then the single vowel is elided, (also) the Nūn of the dual, the masculine plural and (Nūn of) the second-person singular (are elided). The Nūn of the feminine plural is not elided as it is a pronoun like the Wāw in the masculine plural. It, then, is established in every state (of the verb). You'd say: لَمْ يَنْصُرْ، لَمْ يَنْصُرا ، لَمْ يَنْصُرُوا, until its end.

شرح:

[2.7] The Jussive Particle (الجازِمُ) is a particle which transform the present-tense verb from its natural nominative state to the jussive state (الجَزْمُ). Some Jussive Particles are for negation, as in: لَمْ، لَمَّا. Other Jussive Particles are conditional particles, as in:

إِنْ، إِذْما ، مَنْ، ما ، مَتىٰ، أَيُّ، أَيَّانَ، أَيْنَ، أَنَّىٰ، حَيْثُما ، مَهْما

When a verb enters into the jussive state, the following indicators of the verb's nominative state are elided:

- Ḍammah (الضَّمَّةُ). The single vowel referred to in the text. Ḍammah is the indicator of the nominative state found on the final consonant in the third-person masculine singular (يَفْعَلُ); the second-person masculine singular (تَفْعَلُ); the first-person singular and plural (أَفْعَلُ، نَفْعَلُ). The Ḍammah is replaced with the Sukūn.

- Nūn of I'rāb (النُّونُ الإِعْرابِي). This is the Nūn found terminating all forms of the Dual (يَفْعَلانِ، تَفْعَلانِ); the masculine plural (يَفْعَلُونَ، تَفْعَلُونَ) and the second-person feminine singular (تَفْعَلِينَ). The presence of this Nūn indicates that the verb is in the nominative state. The elision of the Nūn indicates either the accusative or Jussive states. One has to observe whether an accusative or jussive particle has caused this elision.

The Nūn found in the feminine plurals (يَفْعَلْنَ، تَفْعَلْنَ) are not the Nūn of I'rāb, rather, they are subject-markers or pronouns of the feminine plural. As such, they cannot be elided. Here is the full conjugation of the present-tense jussive verb:

الصِّيغَةُ	الفِعْلُ المُجَرَّدُ	الفِعْلُ المَزِيدُ فِيهِ	الفاعِلُ
١)	لَمْ يَفْعَلْ	لَمْ يَفْتَعِلْ	هُوَ
٢)	لَمْ يَفْعَلا	لَمْ يَفْتَعِلا	هُما
٣)	لَمْ يَفْعَلُوا	لَمْ يَفْتَعِلُوا	هُمْ
٤)	لَمْ تَفْعَلْ	لَمْ تَفْتَعِلْ	هِيَ
٥)	لَمْ تَفْعَلا	لَمْ تَفْتَعِلا	هُما
٦)	لَمْ يَفْعَلْنَ	لَمْ يَفْتَعِلْنَ	هُنَّ
٧)	لَمْ تَفْعَلْ	لَمْ تَفْتَعِلْ	أَنْتَ
٨)	لَمْ تَفْعَلا	لَمْ تَفْتَعِلا	أَنْتُما
٩)	لَمْ تَفْعَلُوا	لَمْ تَفْتَعِلُوا	أَنْتُمْ
١٠)	لَمْ تَفْعَلِي	لَمْ تَفْتَعِلِي	أَنْتِ
١١)	لَمْ تَفْعَلا	لَمْ تَفْتَعِلا	أَنْتُما
١٢)	لَمْ تَفْعَلْنَ	لَمْ تَفْتَعِلْنَ	أَنْتُنَّ
١٣)	لَمْ أَفْعَلْ	لَمْ أَفْتَعِلْ	أَنا
١٤)	لَمْ نَفْعَلْ	لَمْ نَفْتَعِلْ	نَحْنُ

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متن:

وَ يَدْخُلُ النَّاصِبُ، فَيُبْدِلُ مِنَ الضَّمَّةِ فَتْحَةً وَ يُسْقِطُ النُّوناتِ سِوَىٰ نُونِ جَماعَةِ المُؤَنَّثِ، فَتَقُولُ: لَنْ يَنْصُرَ، لَنْ يَنْصُرا ، لَنْ يَنْصُرُوا إِلَىٰ آخِرِهِ.

ترجمة:

[2.8] The Accusative Particle may be entered (upon the present-tense), then Fatḥah replaces the Ḍammah and the (various) Nūns are dropped aside from the Nūn of the feminine plural. Then, you'd say: لَنْ يَنْصُرَ، لَنْ يَنْصُرا ، لَنْ يَنْصُرُوا, until the end.

شرح:

[2.8] The Accusative Particle (النَّاصِبُ) changes the present-tense verb from the nominative state to the accusative by changing the present-tense verb's indicator of I'rāb from Ḍammah to Fatḥah and eliding the Nūn of I'rāb in various forms in the same manner as in the jussive verb:

الصِّيغَةُ	الفِعْلُ المُجَرَّدُ	الفِعْلُ المَزِيدُ فِيهِ	الفاعِلُ
١)	لَنْ يَفْعَلَ	لَنْ يَفْتَعِلَ	هُوَ
٢)	لَنْ يَفْعَلا	لَنْ يَفْتَعِلا	هُما
٣)	لَنْ يَفْعَلُوا	لَنْ يَفْتَعِلُوا	هُمْ
٤)	لَنْ تَفْعَلَ	لَنْ تَفْتَعِلَ	هِيَ
٥)	لَنْ تَفْعَلا	لَنْ تَفْتَعِلا	هُما
٦)	لَنْ يَفْعَلْنَ	لَنْ يَفْتَعِلْنَ	هُنَّ
٧)	لَنْ تَفْعَلَ	لَنْ تَفْتَعِلَ	أَنْتَ
٨)	لَنْ تَفْعَلا	لَنْ تَفْتَعِلا	أَنْتُما
٩)	لَنْ تَفْعَلُوا	لَنْ تَفْتَعِلُوا	أَنْتُمْ
١٠)	لَنْ تَفْعَلِي	لَنْ تَفْتَعِلِي	أَنْتِ
١١)	لَنْ تَفْعَلا	لَنْ تَفْتَعِلا	أَنْتُما
١٢)	لَنْ تَفْعَلْنَ	لَنْ تَفْتَعِلْنَ	أَنْتُنَّ
١٣)	لَنْ أَفْعَلَ	لَنْ أَفْتَعِلَ	أَنا
١٤)	لَنْ نَفْعَلَ	لَنْ نَفْتَعِلَ	نَحْنُ

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متن:

وَ مِنَ الجَوازِمِ لامُ الأَمْرِ، فَتَقُولُ فِي أَمْرِ الغائِبِ: لِيَنْصُرْ، لِيَنْصُرا، لِيَنْصُرُوا، لِتَنْصُرْ، لِتَنْصُرا، لِيَنْصُرْنَ. وَ كَذٰلِكَ، لِيَضْرِبْ وَ لِيَعْلَمْ وَ لِيُدَحْرِجْ وَ غَيْرُها.

ترجمة:

[2.9] Among the Jussive Particles (الجَوازِمُ) is the **Lām of the Command** (لامُ الأَمْرِ). You'd say in the third-person command: لِيَنْصُرْ، لِيَنْصُرا، لِيَنْصُرُوا، لِتَنْصُرْ، لِتَنْصُرا، لِيَنْصُرْنَ. Likewise: لِيَضْرِبْ، لِيَعْلَمْ، لِيُدَحْرِجْ، as well as others.



[2.9] One of the important Jussive Particles is the Lām of the Command, a single-letter particle vowelled with Kasrah found attached to the beginning of a present-tense verb. With this particle, a command verb may be constructed from the present-tense verb in the first, second and third-person, although it is more commonly found in the third-person, as in: لِيَنْصُرْ زَيْدٌ عَمْراً *Zaid must help 'Amr*. Without exception, the conjugation of this verb is like that of the jussive verbs previously mentioned.



متن:

وَ مِنْها لا النَّاهِيَةُ، فَتَقُولُ فِي نَهْيِ الغائِب: لا يَنْصُرْ، لا يَنْصُرا، لا يَنْصُرُوا، لا تَنْصُرْ، لا تَنْصُرا، لا يَنْصُرْنَ. وَ فِي نَهْيِ الحاضِرِ: لا تَنْصُرْ، لا تَنْصُرا، لا تَنْصُرُوا إِلَىٰ آخِرِ. وَ كَذا قِياسُ سائِرِ الأَمْثِلَةِ.

ترجمة:

[2.10] Among the Jussive Particles is the Prohibitive Lā. You'd say in the negation of the third-person: .

لا يَنْصُرْ، لا يَنْصُرا، لا يَنْصُرُوا، لا تَنْصُرْ لا تَنْصُرا، لا يَنْصُرْنَ

In the negation of the second-person, you'd say: لا تَنْصُرْ، لا تَنْصُرا، لا تَنْصُرُوا, until the end. Likewise, is the rule for the remaining patterns.



[2.10] Another Jussive Particle is the Lā of Prohibition (لا النَّاهِيَةُ). It is that particle of negation signifying a negative command, as in: لا تَضْرِبْ عَمْراً *Don't strike 'Amr*, لا يَنْصُرْ زَيْدٌ عَمْراً *Zaid must not help 'Amr*. It is also conjugated in the same manner as previously mentioned for the jussive verb.

متن:

وَ أَمّا الأَمْرُ بِالصِّيغَةِ فَهُوَ أَمْرُ الحاضِرِ وَ هُوَ جارٍ عَلَىٰ لَفْظِ المُضارِعِ المَجْزُومِ، فَإِنْ كانَ ما بَعْدُ حَرْفِ المُضارِعَةِ مُتَحَرِّكاً فَتَسْقُطُ مِنْهُ حَرْفَ المُضارِعَةِ وَ تَأْتِي بِصُورَةِ الباقِي مَجْزُوماً، فَتُقُولُ فِي الأَمْرِ مِنْ (تُدَحْرِجُ): دَحْرِجْ، دَحْرِجا، دَحْرِجُوا، دَحْرِجِي، دَحْرِجا، دَحْرِجْنَ. وَ هٰكَذا: فَرِّحْ وَ قاتِلْ وَ تَكَسَّرْ وَ تَباعَدْ وَ تَدَحْرَجْ إِلىٰ آخِرِهِ.

ترجمة:

[2.11] Regarding the Command Verb in form, it is the Second-Person Command Verb. It comes in the form of the present-tense jussive verb. If the letter following the Particle of the Present-Tense is vowelled, then the Particle of the Present-Tense is dropped and the remainder (of the verb) is in the jussive form. Then, you'd say in the command verb from (تُدَحْرِجُ):

دَحْرِجْ، دَحْرِجا، دَحْرِجُوا، دَحْرِجِي، دَحْرِجا، دَحْرِجْنَ

Likewise (are other verbs):

فَرِّحْ، قاتِلْ، تَكَسَّرْ، تَباعَدْ، تَدَحْرَجْ

شرح:

[2.11] The type of a Command Verb having its own unique form is the Second-Person Command Verb (الأَمْرُ الحاضِرُ). The Second-Person Command Verb is derived directly from the forms of the second-person present-tense verb. If the letter following the Particle of the Present-Tense is vowelled, the Particle of the Present-Tense is dropped. The verb, then, is made to resemble the verb's jussive state by making the singular forms Sākin at the end by replacing its Ḍammah with Sukūn, as in: يُفَرِّحُ-فَرِّحْ. The forms of the verb having the Nūn of I'rāb will have those letters Nūn elided, as in; تُفَرِّحانِ-فَرِّحا، تُفَرِّحُونَ-فَرِّحُوا، تُفَرِّحِينَ-فَرِّحِي. The form of the feminine plural remains unchanged after removing the Particle of the Present-Tense, as in: يُفَرِّحنَ-فَرِّحنَ. The full conjugation of these six forms are as follows (with the present-tense in parenthethis):

قاتِلْ (تُقاتِلُ)، قاتِلا (تُقاتِلانِ)، قاتِلُوا (تُقاتِلُونَ)، قاتِلِي (تُقاتِلِينَ)، قاتِلا (تُقاتِلانِ)، قاتِلْنَ (يُقاتِلْنَ)

Unlike the present-tense verb, however, the resemblance of the Command Verb with the jussive state is not due to being in any particular state as command verbs do not have I'rāb. Rather, these forms are fixed upon this construction (مَبْنِيٌّ) as a pattern not due to any particle's government of over the verb.

متن:

وَ إِنْ كانَ ما بَعْدُ حَرْفِ المُضارِعَةِ ساكِناً، فَتَحْذِفُ مِنْهُ حَرْفَ المُضارِعَةِ وَ تَأْتِي بِصُورَةِ الباقِي مَجْزُوماً مَزِيداً فِي أَوَّلِهِ هَمْزَةُ وَصْلٍ مَكْسُورَةٌ إِلاَّ أَنْ يَكُونَ عَيْنُ المُضارِعِ مِنْهُ مَضْمُوماً، فَتَضُمُّها، وَ تَقُولُ: أُنْصُرْ، أُنْصُرا، أُنْصُرُوا إِلَىٰ آخِرِ.

وَ كَذٰلِكَ: إِضْرِبْ، إِضْرِبا، إِضْرِبُوا إِلَىٰ آخِرِ. وَ إِعْلَمْ وَ إِنْقَطِعْ وَ إِجْتَمِعْ وَ إِسْتَخْرِجْ. وَ فَتَحُوا هَمْزَةَ (أَكْرِمْ) بَناءً عَلَىٰ الأَصْلِ المَرْفُوضِ، فَإِنَّ أَصْلَ (تُكْرِمُ) تُأَكْرِمُ.

ترجمة:

[2.12] If the letter following the Particle of the Present-Tense is unvowelled or Sākin, then the Particle of the Present-Tense is dropped. The remainder is formed as a jussive verb with the addition of the conjunctive Hamzah in its beginning (which) is vowelled with Kasrah, except that the second Original Letter of the present-tense is vowelled with Ḍammah, then the Hamzah is vowelled with Ḍammah, you'd say: أُنْصُرْ، أُنْصُرا، أُنْصُرُوا until the end.

As such is: إِضْرِبْ، إِضْرِبا، إِضْرِبُوا until to the end. (Also:) إِعْلَمْ، إِنْقَطِعْ، إِجْتَمِعْ إِسْتَخْرِجْ. The Hamzah of (أَكْرِمْ) is vowelled with Fatḥah based on its abandoned form. Then, the origin of (يُكْرِمُ) is تُأَكْرِمُ.

شرح:

[2.12] When constructing the Second-Person Command Verb (الأَمْرُ الحاضِرُ) from the six forms of the present-tense, if the letter following the Particle of the Present-Tense is unvowelled or Sākin, the conjunctive Hamzah is added to the beginning of the verb. The vowel on the Hamzah is determined by the vowel on the second Original Letter (فَآءُ الفِعْلِ). When that vowel is Fatḥah or Kasrah, the vowel on the Hamzah is Kasrah. If the vowel is Ḍammah, the vowel on the Hamzah is also Ḍammah. The one exception is: (أَفْعِلْ) derived from: (تُفْعِلُ), on the pattern of: (أَفْعَلَ، يُفْعِلُ). In all instances, the end of the verb is made to resemble the jussive verb, as in:

إِسْمَعْ، إِسْمَعا، إِسْمَعُوا، إِسْمَعِي، إِسْمَعا، إِسْمَعْنَ؛ إِضْرِبْ، إِضْرِبا، إِضْرِبُوا، إِضْرِبِي، إِضْرِبا، إِضْرِبْنَ؛

أُنْصُرْ، أُنْصُرا، أُنْصُرُوا، أُنْصُرِي، أُنْصُرا، أُنْصُرْنَ



متن:

وَ اعْلَمْ أَنَّهُ إذا اجْتَمَعَ تآءانِ فِي أَوَّلِ مُضارِعِ (تَفَعَّلَ) وَ (تَفاعَلَ) وَ (تَفَعْلَلَ)، فَيَجُوزُ إِثْباتُهُما، نَحْوُ: تَتَجَنَّبُ وَ تَتَقاتَلُ وَ تَتَدَحْرَجُ. وَ يَجُوزُ حَذْفُ إِحْداهُما كَما وَرَدَ فِي التَنْزِيلِ: ﴿فَأَنْتَ تَصَدَّىٰ﴾ ﴿ناراً تَلَظَّىٰ﴾ ﴿وَ تَنَزَّلُ المَلائِكَةُ﴾.

ترجمة:

[2.13] Know that the merging of two letters Tā in the beginning of the present-tense in the verbs (تَفَعَّلَ، تفاعَلَ، تَفَعْلَلَ) is permissible, as in: تَتَجَنَّبُ، تَتَقاتَلُ، تَتَدَحْرَجُ. It is also permissible to elide one of the two as it has occurred in revelation: ﴿فَأَنْتَ تَصَدَّىٰ﴾ ﴿ناراً تَلَظَّىٰ﴾ ﴿وَ تَنَزَّلُ المَلائِكَةُ﴾.

شرح:

[2.13] At times, there are two letters Tā are found in the beginning of a present-tense verb, meaning that the first Tā is the Particle of the Present-Tense while the second Tā is specific to the pattern, as in: تَتَفَعَّلُ، تَتَفاعَلُ، تَتَفَعْلَلُ. It is proper to merge these two letters Tā together or it is permissible that one of the two may be elided, as in: تَفَعَّلُ، تَفاعَلُ، تَفَعْلَلُ. Three verses of Qurān were given as evidence: ﴿فَأَنْتَ تَصَدَّىٰ﴾ wherein تَصَدَّىٰ was originally: تَتَصَدَّىٰ. ﴿ناراً تَلَظَّىٰ﴾ Wherein the verb تَلَظَّىٰ was originally تَتَلَظَّىٰ. ﴿وَ تَنَزَّلُ المَلائِكَةُ﴾ Wherein the verb تَنَزَّلُ was originally تَتَنَزَّلُ.[8]



متن:

وَ مَتَىٰ كانَ فاءُ (إِفْتَعَلَ) صاداً أَوْ ضاداً أَوْ طاءاً أَوْ ظاءاً، قُلِبَتْ تآئُهُ طاءً، تَقُولُ فِي إِفْتَعَلَ مِنَ الصُّلْحِ: إِصْطَلَحَ، وَ مِنْ الضَّرْبِ: إِضْطَرَبَ، وَ مِنْ الطَّرْدِ إِطَّرَدَ، وَ مِنْ الظُّلْمِ إِضْطَلَمَ. وَ كَذٰلِكَ جَمِيعُ تَصَرُّفاتِهِ، نَحْوُ: يَصْطَلِحُ فَهُوَ مُصْطَلِحٌ وَ ذاكَ مُصْطَلَحٌ، إِصْطَلِحْ، لا يَصْطَلِحْ.

وَ مَتَىٰ كانَ فآءُ (إِفْتَعَلَ) دالاً أَوْ ذالاً أَوْ زآءً، قُلِبَتْ تآئُهُ دالاً وَ تَقُولُ فِي (إِفْتَعَلَ) مِنَ الدَّرْءِ وَ مِنَ الذِّكْرِ وَ مِنَ الزَّجْرِ: إِدَّرَءَ وَ إِذَّكَرَ وَ إِزْدَجَرَ.

ترجمة:

[2.14] When the first Original Letter of (إِفْتَعَلَ) is Ṣād, Ḍād, Ṭā or Ẓā, its Tā is converted to Ṭā, you'd say in the verb (إِفْتَعَلَ) from (الصُّلْحِ) - إِصطَلَحَ; from (الضَّرْبِ) - إِصْطَرَبَ; from (الطَرْدُ) - إِطَّرَدَ; from(الظُّلْمِ) - إِصْطَلَمَ. Likewise are all of its derivations, as in:

يَصْطَلِحُ فَهُوَ مُصْطَلِحٌ وَ ذٰلِكَ مُصْطَلَحٌ، إِصطَلِحْ، لا يَصْطَلِحْ

When the first Original Letter of (إِفْتَعَلَ) is Dāl, Dhāl or Zā, its Tā is converted to Dāl, you'd say in the verb (إِفْتَعَلَ) taken from الدَّرْءِ وَ الذِّكْرِ وَ الزَّجْرِ become: إِدَّرَءَ، إِذَّكَرَ، إِزْدَجَرَ.

شرح:

[2.14] In the pattern of (إِفْتَعَلَ), the similarity of certain letters require a substitution of a letter (الإِبْدالُ) and, at times, the contraction of two of the same letters. Whenever the first Original Letter, meaning (فآءُ الفِعْلِ), is the letter Ṣād (ص); Ḍād (ض); Ṭā (ط); or Ẓā (ظ), the letter Tā (ت) of the pattern will be converted to Ṭā (ط), as in: إِصطَلَحَ (صُلْحٌ), إِصْطَرَبَ (ضَرْبٌ), إِطَّرَدَ (طَرْدٌ), إِصْطَلَمَ (ظُلْمٌ). In the last verb, it may also be found as: إِظَّلَمَ. Although these changes are based on usage, it is said that they occur due to the difficulty in pronouncing these letters one after another due to their similarity in the point of emergence from the throat or Makhraj.

In the same pattern, when the first Original Letter is Dāl (د); Dhāl (ذ) or Zā (ز), the Tā (ت) of the verb pattern is converted to Dāl (د). The exception being (ذ), which remains unchanged, as in: إِدَّرَءَ (دَرْءٌ), إِذَّكَرَ (ذِكْرٌ), إِزْدَجَرَ (زَجْرٌ). When the conversion of a letter results in two of the same or similar letters, **Idghām** (إِدْغامٌ) or contraction occurs wherein the two similar letters are contracted into one with Shaddah indicating the doubling of the letter.



متن:

وَ تَلْحَقُ الفِعْلَ غَيْرَ الماضِيِّ وَ الحالِ نُونانِ لِلتَّأْكِيدِ خَفِيفَةٌ ساكِنَةٌ وَ ثَقِيلَةٌ مَفْتُوحَةٌ إِلاَّ فِيما تَخْتَصُّ بِهِ وَ هُوَ فِعْلُ الإِثْنَيْنِ وَ جَماعَةِ النِّسآءِ فَهِيَ مَكْسُورَةٌ فِيهِما أَبَداً فَتَقُولُ إِذْهَبانِّ لِلإِثْنَيْنِ وَ إِذْهَبْنانِّ لِلنِّسْوَةِ.

وَ تَدْخُلُ أَلِفاً بَعْدَ نُونِ جَمْعِ المُؤَنَّثِ لِتَفْصِلَ بَيْنَ النُّوناتِ وَ لا تَدْخُلُهُما الخَفِيفَةُ لأَنَّهُ يَلْزَمُ إِلْتِقاءُ السَّاكِنَيْنِ عَلىٰ غَيْرِ حَدِّهِ، فَإِنَّ إِلْتِقاءَ السَّاكِنَيْنِ إِنَّما يَجُوزُ إِذا كانَ الأَوَّلُ حَرْفَ مَدٍّ وَ الثَّانِي مُدْغَماً فِيهِ، نَحْوُ: دابَّةٌ.

ترجمة:

[2.15] Two letters Nūn are attached to the verb, other than the past and present-tense for the purpose of emphasis. Lightened (with the Nūn being) vowelless and Heavy (with the Nūn being vowelled) with Fatḥah, except in that which is particular, (which) are the verbs of the dual and the feminine plural. They are always vowelled with Kasrah, you'd say: إِذْهَبانِّ for the dual and إِذْهَبْنانِّ for the feminine plural.

Alif is entered after the Nūn of the feminine plural in order to provide separation between the letters Nūn. The Lightened Nūn is not entered upon the feminine plurals because it would necessitate the meeting of two Sākin or vowelless letters outside of its limitations. The meeting of two Sākin letters is permitted when the first letter is a long vowel and the second is contracted into it, as in: دابَّةٌ.



[2.15] This section is related to the **Nūn of Emphasis** (نُون التَّأْكِيدِ). It is the letter Nūn added to the end of the present-tense and command verbs in order to emphasize the veracity of its meaning, as in: أَفْعَلَنَّ ذٰلِكَ *Surely I will do that.* Often this Nūn is found combined with The **Lām of Emphasis** (لامُ التَّأْكِيدِ) which is found in the beginning of the verb, as in لَأَفْعَلَنَّ ذٰلِكَ. The Nūn of Emphasis may also be found with the Lām of Prohibition (لا النَّاهِيَةُ), as in لا تَفْعَلَنَّ *You must not do that.*

There are two types of Nūn of Emphasis:

- Heavy (ثَقِيلَةٌ). The Nūn is doubled, as in تَنْصُرَنَّ، أُنْصُرَنَّ، لَتَنْصُرَنَّ، لِتَنْصُرَنَّ، لا تَنْصُرَنَّ.
- Light (خَفِيفَةٌ) . The Nūn is vowelless or Sākin, as in تَنْصُرَنْ، أُنْصُرَنْ، لَتَنْصُرَنْ، لِتَنْصُرَنْ، لا تَنْصُرَنْ.

In the Heavy Nūn of Emphasis, the consonant before the Nūn is vowelled with Fatḥah in the masculine singulars, the third-person feminine singular, and the first-person singular and plural, as in يَنْصُرَنَّ، تَنْصُرَنَّ، تَنْصُرَنَّ، أَنْصُرَنَّ، نَنْصُرَنَّ.

In the dual forms, the original Nūn of the Dual is elided in favor of the Nūn of Emphasis, as in يَنْصُرانِّ، تَنْصُرانِّ. Here, the Nūn Of Emphasis is vowelled with Kasrah, like the Nūn of the dual.

In the masculine plurals (third and second person), the consonant before the Nūn of Emphasis is vowelled with Ḍammah, as in: يَنْصُرُنَّ، تَنْصُرُنَّ. Here, this Ḍammah represents the pronoun of the subject or the subject-marker, (هُمْ، أَنْتُمْ) originally represented by Wāw (و).

In the second-person feminine singular, the consonant before the Nūn of Emphasis is vowelled with Kasrah, as in تَنْصُرِنَّ. Similar to the Ḍammah in the masculine plural, the Kasrah here represents the pronoun of the subject which replaces the elided Yā, the original subject-marker in the present-tense, as in تَنْصُرِينَ.

In the feminine Plurals, the letter Alif is placed as a separator between the verb's subject-marker, meaning the Feminine Nūn (النُّونُ النِّسْوَةُ) and the Nūn of Emphasis, as in يَنْصُرْنَانِّ، تَنْصُرْنانِّ , its present-tense form is: يَنْصُرْنَ، تَنْصُرْنَ. The masculine and feminine plurals are the particular verbs referred to in the text.

Here, then is the present-tense verb conjugated with the Nūn of Emphasis:

يَنْصُرَنَّ، يَنْصُرانِّ، يَنْصُرُنَّ، تَنْصُرَنَّ، تَنْصُرانِّ، يَنْصُرْنانِّ، تَنْصُرَنَّ، تَنْصُرانِّ، تَنْصُرُنَّ، تَنْصُرِنَّ، تَنْصُرانِّ، تَنْصُرْنانِّ، أَنْصُرَنَّ، نَنْصُرَنَّ

The Lightened Nūn is not found found in the dual forms nor the feminine singulars due to the necessity of bringing two vowelless letters together, which is unacceptable. The present-tense with the Lightened Nūn is as follows: يَنْصُرَنْ، يَنْصرُنْ، تَنْصُرَنْ، تَنْصُرَنْ، تَنْصُرُنْ، تَنْصُرِنْ، أَنْصُرَنْ، نَنْصُرَنْ.

The meeting of two vowelless or Sākin letters is only permitted with Idghām, or contraction, as in دابَّةٌ, which was originally: دابْبَةٌ. Both the Alif and the first letter Bā are Sākin, however after the contraction and doubling of the letters Bā, it becomes suitable for pronunciation.



متن:

وَ يُحْذَفُ مِنَ الفِعْلِ مَعَهُما النُّونُ فِي الأمْثِلَةِ الخَمْسَةِ وَ هِيَ يَفْعَلانِ وَ تَفْعَلانِ وَ يَفْعَلُونَ وَ تَفْعَلَونَ وَ تَفْعَلِينَ. وَ يُحْذَفُ وَاوُ يَفْعَلُونَ وَ تَفْعَلُونَ وَ يآءُ تَفْعَلِينَ إلاَّ إذا إنْفَتَحَ ما قَبْلَهُما نَحْوُ: لا تَخْشُوُنَّ وَ لا تَخْشَيِنَّ وَ لَتُبْلَوُنَّ وَ إمَّا تَرَيِنَّ.

وَ يُفْتَحُ مَعَهُما آخِرُ الفِعْلِ إذا كانَ فِعْلُ الواحِدِ وَ الواحِدَةِ الغائِبَةِ وَ يُضَمُّ إذا كانَ فِعْلُ جماعَةِ الذُّكُورِ وَ يُكْسَرُ إذا كانَ فِعْلُ الواحِدَةِ المُخاطَبَةِ، فَتَقُولُ فِي أَمْرِ الغائِبِ مُؤَكَّداً بِالنُّونِ الثَّقِيلَةِ: لِيَنْصُرَنَّ، لِيَنْصُرانِّ، وَ لِيَنْصُرُنَّ، لِتَنْصُرَنَّ، لِتَنْصُرانِّ، لِيَنْصُرْنانِّ. وَ بِالخَفِيفَةِ: لِيَنْصُرَنْ، لِيَنْصُرُنْ، لِتَنْصُرَنْ،

وَ فِي أَمْرِ الحاضِرِ مُؤَكَّداً بِالثَّقِيلَةِ: أُنْصُرَنَّ، أُنْصُرانِّ، أُنْصُرُنَّ، أُنْصُرِنَّ، أُنْصُرانِّ، أُنْصُرْنانِّ. وَ بِالخَفِيفَةِ: أُنْصُرَنْ، أُنْصُرُنْ، أُنْصُرِنْ، وَ قِسْ عَلَىٰ هٰذا نَظائِرَهُ.

ترجمة:

[2.16] In five patterns, the (original) Nūn is elided from the verb with (both the Heavy and Lightened Nūn), they are: يَفْعَلانِ، تَفْعَلانِ، يَفْعَلُونَ، تَفْعَلُونَ، تَفْعَلِينَ. In (the patterns) يَفْعَلُونَ، تَفْعَلُونَ, the Wāw is elided, and in (the pattern) تَفْعَلِينَ, the Yā (is elided) except when the consonant before the Wāw is vowelled with Fatḥah, as in لا تَخْشَوُنَّ وَ لا تَخْشَيِنَّ وَ لَتُبْلَوُنَّ. Regarding تَرَيِنَّ, the end of the verb is vowelled with Fatḥah when the verb is singular and (also) the third-person singular. It is vowelled with Ḍammah when the verb is the masculine plural, Kasrah when it is the second-person feminine singular.

You'd say in the third-person command verb emphasized with the Heavy Nūn: لِيَنْصُرَنَّ، لِيَنْصُرانِّ، لِيَنْصُرُنَّ، لِتَنْصُرَنَّ، لِتَنْصُرانِّ، لِتَنْصُرْنانِّ. With the Lightened Nūn, (you'd say): لِيَنْصُرَنْ، لِيَنْصُرُنْ، لِتَنْصُرَنْ.

In the Second-Person Command Verb emphasized with the Heavy Nūn:

أُنْصُرَنَّ، أُنْصُرانِّ، أُنْصُرُنَّ، أُنْصُرِنَّ، أُنْصُرانِّ، أُنْصُرْنانِّ

With the Lightened Nūn: أُنْصُرَنْ، أُنْصُرُنْ، أُنْصُرِنْ. You can make analogies of this for its comparable patterns.



[2.16] Five patterns of the present-tense verb are terminated with the Nūn of I'rāb (النُّونُ الإِعْرابِي) which is used as an indicator of the verb's natural nominative state (refer to section 2.7). This Nūn of I'rāb is found in the dual forms (third and second-person), the masculine plurals (third and second-person) and the second-person feminine singular. When adding the Nūn of Emphasis to the end of the present-tense verb, the Nūn of I'rāb is elided in these five patterns and replaced with the Nūn of Emphasis.

In the masculine plurals, namely يفْعَلُونَ، تَفْعَلُونَ, the Wāw is also elided before the Nūn of Emphasis is added. This Wāw is a subject-marker for the verb, or an indicator of the verb's subject (هُمْ، أَنْتُمْ). It is necessary to elide the Wāw because it is Sākin and it is not possible to have a Sākin letter precede a doubled consonant, as in يَفْعَلُوْنَّ. After eliding the Wāw, the Ḍammah preceding it substitute for the subject-marker in this form of the verb.

Similarly, in the second-person feminine singular, namely, تَفْعَلِينَ, the Yā is elided because it is also a Sākin letter preceding a doubled letter. The Yā is the subject-marker for the second-person singular (أَنْتِ). After the elision of the Yā, the Kasrah preceding the Yā substitutes as the verb's subject-marker.

In some types of verbs, particularly the verbs with weak letters, the Wāw and Yā may not be elided when the consonant preceding the two are vowelled with Fatḥah, as in لا تخْشَوُنَّ، لاَ تَخْشَيِنَّ. In these instances, if the Wāw or Yā were elided, there would be no subject-marker for the verb.

Regarding the verb تَرَيِنَّ, its origin was تَرَأْيِنَّ originating from: رَأَىٰ، يَرَىٰ. In the singular forms, it is: يَرَيَنَّ وَ يَرَيَنْ، تَرَيَنَّ وَ تَرَيَنْ, with the consonant preceding the Nūn of Emphasis vowelled with Fatḥah. The consonant preceding the Nūn of Emphasis is vowelled with Ḍammah in the masculine plural, as in يَرَيُنَّ وَ تَرَيُنَّ, and vowelled with Kasrah in the second-person feminine singular, as in تَرَيِنَّ.

Full conjugation of the present-tense verb and command verb with the two types of Nūn of Emphasis:

الفِعْلُ المُضارِعُ المُؤَكَّدُ بِنُونِ التَّأْكِيدِ الثَّقِيلَةِ وَ الخَفِيفَةِ

الصيغة	الثقيلة	الخفيفة	الصيغة	الثقيلة	خفيفة
١) يَفْعَلُ	يَفْعَلَنَّ	يَفْعَلَنْ	٢) يَفْعَلانِ	يَفْعَلانِّ	–
٣) يَفْعَلُونَ	يَفْعَلُنَّ	يَفْعَلُنْ	٤) تَفْعَلُ	تَفْعَلَنَّ	تَفْعَلَنْ
٥) تَفْعَلانِ	تَفْعَلانِّ	–	٦) يَفْعَلْنَ	يَفْعَلْنانِّ	–
٧) تَفْعَلُ	تَفْعَلَنَّ	تَفْعَلَنْ	٨) تَفْعَلانِ	تَفْعَلانِّ	–
٩) تَفْعَلُونَ	تَفْعَلُنَّ	تَفْعَلُنْ	١٠) تَفْعَلِينَ	تَفْعَلِنَّ	تَفْعَلِنْ
١١) تَفْعَلانِ	تَفْعَلانِّ	–	١٢) تَفْعَلْنَ	تَفْعَلْنانِّ	–
١٣) أَفْعَلُ	أَفْعَلَنَّ	أَفْعَلَنْ	١٤) نَفْعَلُ	نَفْعَلَنَّ	نَفْعَلَنْ

الأَمْرُ الحاضِرُ المُؤَكَّدُ بِنُونِ التَّأْكِيدِ الثَّقِيلَةِ وَ الخَفِيفَةِ

الصيغة	الثقيلة	الخفيفة
٦) إِفْعَلْ	إِفْعَلَنَّ	إِفْعَلَنْ
٧) إِفْعَلا	إِفْعَلانِّ	–
٨) إِفْعَلُوا	إِفْعَلُنَّ	إِفْعَلُنْ
٩) إِفْعَلِي	إِفْعَلِنَّ	إِفْعَلِنْ
١٠) إِفْعَلا	إِفْعَلانِّ	–
١١) إِفْعَلْنَ	إِفْعَلْنانِّ	–



متن:

وَ أَمَّا إِسْمُ الفاعِلِ وَ المَفْعُولِ مِنَ الثُّلاثِيِّ المُجَرَّدِ فَالأَكْثَرُ أَنْ يَجِيئَ إِسْمُ الفاعِلِ مِنْهُ عَلىٰ فاعِلٍ، تَقُولُ: ناصِرٌ، ناصِرانِ، ناصِرُونَ، ناصِرَةٌ، ناصِرَتانِ، ناصِراتٌ، نَواصِرٌ.

ترجمة:

[2.17] Regarding the Active Participle and the Passive Participle (derived) from the three-letter Primary verb, mostly the Active Participle comes on the pattern of: فاعِلٌ. You'd say:

ناصِرٌ، ناصِرانِ، ناصِرُونَ، ناصِرَةٌ، ناصِرَتانِ، ناصُراتٌ، نَواصِرٌ



[2.17] The Active Participle is a pattern of nouns which are derived directly from the active-voice present-tense verb from the three-letter Primary Verb on the pattern of: فاعِلٌ. It is also known as the Agent Noun because it represents the agent of action or the agent described in an expression, as in:

كاتِبُ النَّسْخِ غَلَطٌ *The writer of the manuscript is mistaken;* عَمْرٌو عالِمٌ *'Amr is a scholar.*

There are seven inflections of the Active Participle mentioned in the text:

- (فاعِلٌ) The masculine singular, as in ناصِرٌ.
- (فاعِلانِ) The masculine dual, as in ناصِرانِ.
- (فاعِلُونَ) The masculine plural, a sound plural, as in ناصِرُونَ.
- (فاعِلَةٌ) The feminine singular, as in ناصِرَةٌ.
- (فاعِلَتانِ) The feminine dual, as in ناصِرَتانِ.
- (فاعِلاتٌ) The feminine plural, a sound plural, as in ناصِراتٌ.
- (فَواعِلٌ) The broken plural, as in نَواصِرٌ.

متن:

وَ إِسْمُ المَفْعُولِ مِنْهُ عَلَىٰ مَفْعُولٍ، تَقُولُ: مَنْصُورٌ، مَنْصُورانِ، مَنْصُورُونَ، مَنْصُورَةٌ، مَنْصُورَتانِ، مَنْصُوراتٌ وَ مَناصِرُ.

وَ تَقُولُ: مَمْرُورٌ بِهِ، مَمْرُورٌ بِهِما ،مَمْرُورٌ بِهِمْ، مَمْرُورٌ بِها ، مَمْرُورٌ بِهِما ، مَمْرُورٌ بِهِنَّ، فَتُثَنَّىٰ وَ تُجْمِعُ وَ تُذَكِّرُ وَ تُؤَنِّثُ الضَّمِيرَ فِيما يَتَعَدَّىٰ بِحَرْفِ الجَرِّ لا إِسْمَ المَفْعُولِ.

ترجمة:

[2.18] The Passive Participle (derived from the three-letter Primary Verb) is on the pattern of: مَفْعُولٌ. You'd say:

مَنْصُورٌ، مَنْصُورانِ، مَنْصُورُونَ، مَنْصُورَةٌ، مَنْصُورَتانِ، مَنْصُوراتٌ، مَناصِرٌ

And you'd say:

مَنْصُورٌ بِهِ، مَنْصُورٌ بِهِما ، مَنْصُورٌ بِهِمْ، مَنْصُورٌ بِها ، مَنْصُورٌ بِهِما ، مَنْصُورٌ بِهِنَّ

The pronoun is made dual, plural, masculine and feminine traversing the government to the genitive particle not the Passive Participle.

شرح:

[2.18] The Passive Participle is a pattern of nouns derived directly from the passive-voice present-tense verb of the three-letter Primary Verb on the pattern of مَفْعُولٌ. The Passive Participle signifies the action in the passive voice, as in نَصَرَ المُدَرِّسُ زَيْداً *The teacher helped Zaid* (active voice); نُصِرَ زَيْدٌ *Zaid was helped* (passive-voice); كانَ زَيْدٌ مَنْصُوراً *Zaid was helped* (Passive Participle).

As previously mentioned (section 2.1), the passive voice is derived from verbs which are transitive, either on their own or by means of a genitive particle. For those Passive Participles derived from verbs which are transitive in themselves, there are seven inflections mentioned:

- (مَفْعُولٌ) The masculine singular, as in مَنْصُورٌ.
- (مَفْعُولانِ) The masculine dual, as in مَنْصُورانِ.
- (مَفْعُولُونَ) The masculine plural, a sound plural, as in مَنْصُورُونَ.
- (مَفْعُولَةٌ) The feminine singular, as in مَنْصُورَةٌ.
- (مَفْعُولَتانِ) The feminine dual, as in مَنْصُورَتانِ.
- (مَفْعُولاتٌ) The feminine plural, a sound plural, as in مَنْصُوراتٌ.
- (مَفاعِلٌ) The broken plural, as in مَناصِرٌ.

Sometimes, the Passive Participle is derived from the verb made transitive by means of a genitive particle, as in مَرَرْتُ بِزَيْدٍ *I passed by Zaid* (active-voice); مُرَّ بِزَيْدٍ *Zaid was passed by.*

When the Passive Particle is derived from the passive voice verb made transitive by means of a genitive particle, the form of the Passive Participle does not change from the masculine singular. It is the pronoun attached to the genitive particle which is changed into the dual, plural, masculine and singular in order to reflect agreement with the Proxy-Subject, as in:

- (مَفْعُولٌ بِهِ) The masculine singular, as in مَنْصُورٌ بِهِ.
- (مَفْعُولٌ بِهِما) The masculine dual, as in مَنْصُورٌ بِهِما.
- (مَفْعُولٌ بِهِمْ) The masculine plural, a sound plural, as in مَنْصُورٌ بِهِمْ.
- (مَفْعُولٌ بِها) The feminine singular, as in مَنْصُورٌ بِها.
- (مَفْعُولٌ بِهِما) The feminine dual, as in مَنْصُورٌ بِهِما.
- (مَفْعُولٌ بِهِنَّ) The feminine plural, a sound plural, as in مَنْصُورٌ بِهِنَّ.



متن:

وَ فَعِيلٌ قَدْ يَجِيئُ بِمَعْنَىٰ الفاعِلِ كَالرَّحِيمِ بِمَعْنَىٰ الرَّاحِمِ وَ بِمَعْنَىٰ المَفْعُولِ كَالقَتِيلِ بِمَعْنَىٰ المَقْتُولِ. وَ أَمَّا ما زَادَ عَلَىٰ الثَّلاثَةِ فالضَّابِطَةُ فِيهِ أَنْ تَضَعَ فِي مُضارِعِهِ المِيمَ المَضْمُومَةَ مَوْضِعَ حَرْفِ المُضارِعَةِ وَ تُكْسِرَ ما قَبْلَ آخِرِهِ فِي إِسْمِ الفاعِلِ وَ تُفْتِحَهُ فِي إِسْمِ المَفْعُولِ، نَحْوُ: مُكْرِمٌ وَ مُكْرَمٌ وَ مُدَحْرِجٌ وَ مُدَحْرَجٌ وَ مُسْتَخْرِجٌ وَ مُسْتَخْرَجٌ.
وَ قَدْ يَسْتَوِي لَفْظُ الفاعِلِ وَ المَفْعُولِ فِي بَعْضِ المَواضِعِ كَمُحابٍّ وَ مُتَحابٍّ وَ مُخْتارٍ وَ مُضْطَرٍ وَ مُعْتَدٍّ وَ مُنْصَبٍّ وَ مُنْصَبٍّ فِيهِ وَ مُنْجابٍ وَ مُنْجابٍ عَنْهُ وَ يَخْتَلِفُ فِي التَّقْدِيرِ.

ترجمة:

[2.19] Regarding the pattern (فَعِيلٌ), at times it comes in the meaning of (both) the Active and Passive Participles, like: رَحِيمٌ in the meaning of: راحِمٌ and: قَتِيلٌ in the meaning of: مَقْتُولٌ. Regarding that which is in excess of three letters, the rule is that in its present-tense, the letter Meem (مُـ) vowelled with Ḍammah is put in the place of the Particle of the Present-Tense. Then, that consonant which is before its ending is vowelled with Kasrah in the Active Participle and vowelled with Fatḥah in the Passive Participle, as in

مُكْرِمٌ وَ مُكْرَمٌ وَ مُدَحْرِجٌ وَ مُدَحْرَجٌ وَ مُسْتَخْرِجٌ وَ مُسْتَخْرَجٌ

At times, the word of the Active and Passive Participles are the same in some instances, like:

مُحابٌّ وَ مُتَحابٌّ وَ مُخْتارٌ وَ مُضْطَرٌّ وَ مُعْتَدٌّ وَمُنْصَبٌّ وَ مُنْصَبٌّ فِيهِ وَ مُنْجابٌ وَ مُنْجابٌ عَنْهُ

The difference is in the estimation (of the pattern).



[2.19] The pattern (فَعِيلٌ) is a pattern of a particular type of adjective which is sometimes found to have the meaning of the Active or Passive Participle, as in كانَ المُجْرِمُ قَتِيلاً *The criminal was killed,* in the meaning of: كانَ المُجْرِمُ مَقْتُولاً.

This adjective is known as: الصِّفَةُ المُشَبَّهَةُ بِإِسْمِ الفاعِلِ وَ المَفْعُولِ *The Adjective Bearing Resemblance to the Active and Passive Participle*. As with the Active and Passive Participles, this adjective may also be inflected in the same manner:

- (فَعِيلٌ) The masculine singular, as in كَرِيمٌ.
- (فَعِيلانِ) The masculine dual, as in كَرِيمانِ.
- (فَعِيلُونَ) The masculine plural, a sound plural, as in كَرِيمُونَ.
- (فَعِيلَةٌ) The feminine singular, as in كَرِيمَةٌ.
- (فَعِيلَتانِ) The feminine dual, as in كَرِيمَتانِ.
- (فَعِيلاتٌ) The feminine plural, a sound plural, as in كَرِيماتٌ.
- (فعالٌ، فُعَلآءُ) Broken Plural.

Also mentioned next in the text is the manner of constructing the Active and Passive Participles in the Derivative Verbs. These two types of words are derived directly from the present-tense verb active voice or passive Voice verbs. The Particle of the Present-Tense is elided and replaced with the letter Meem vowelled invariably with Ḍammah. What will determine whether the word is the Active Participle or the Passive Participle is the vowel on the consonant before the end of the word.

If the vowel preceding the final consonant is Kasrah, it is the Active Participle, as in مُكْرِمٌ، مُدَحْرِجٌ، مُسْتَخْرِجٌ. If the vowel is Fatḥah, it is the Passive Participle, as in مُكْرَمٌ، مُدَحْرَجٌ، مُسْتَخْرَجٌ.

In words which are Mu'tall, meaning words possessing either a weak letter, a Hamzah or a doubled-consonant, there may be no difference between the patterns of the Active and Passive Participles. This is due to the fact that these Mu'tall words often undergo alterations, known as Qalb (قَلْبٌ), which transforms their vowel and sometimes their letter to another vowel or letter. This is common in words with weak letters at their end, as in the example: مُعْتَدٍّ. Due to the weak letter Yā at its end, the vowel on the consonant preceding the weak letter is determined by the requirement of the weak letter to be vowelled with Kasrah. Therefore, whether it is the Active or Passive Participle, the vowel does not change.

Similarly, in the verb with a doubled-consonant or the Muḍā'af, the vowel on the consonant preceding the end of the word is determined by the contraction of the two letters, as in مُضْطَرٌّ, whose original pattern is: مُضْطَرِرٌ for the Active Participle and: مُضْطَرَرٌ for the Passive Participle. Due to the contraction of the two identical letters, the vowel on the first of the two letters is lost. It is this vowel which would distinguish between the Active and Passive Participles in the Derivatives. For these reasons, the pattern of these two Participles must be estimated.



فصل

المُضاعَفُ

متن:

وَ يُقالُ لَهُ الأَصَمُّ هُوَ مِنَ الثُّلاثِيِّ المُجَرَّدِ وَ المَزِيدِ فِيهِ ما كانَ عَيْنُهُ وَ لامُهُ مِنْ جِنْسٍ واحِدٍ كَرَدَّ وَ أَعَدَّ، فَإِنَّ أَصْلَهُما رَدَدَ وَ أَعْدَدَ، وَ هُوَ مِنَ الرُّباعِيِّ ما كانَ فاؤُهُ وَ لامُهُ الأُوْلَىٰ مِنْ جِنْسٍ واحِدٍ وَ كَذٰلِكَ عَيْنُهُ وَ لامُهُ الثَّنِيَةُ وَ يُقالُ لَهُ المُطابَقُ أَيْضاً، نَحْوُ: زَلْزَلَ، زَلْزَلَةً وَ زِلْزالاً.

ترجمة:

SECTION

The Double Radical Verb

[3.0] It is called Aṣamm (الأَصَمُّ). It is (formed in) the three-letter Primary and Derivative Verb in that which its second and third Original Letters are of the same type, like: رَدَّ and: أَعَدَّ. Its origin is: رَدَدَ and: أَعْدَدَ.

From the four-letter (the Double Radical Verb) is that verb whose first and third Original Letter are of one type. Likewise, its second and fourth-letter (are the same). It is also called Mutābaq, as in: زَلْزَلَ، زَلْزَلَةً وَ زِلْزالاً.

شرح:

[3.0] The double radical verb or the Muḍā'af verb (المُضاعَفُ) is the three-letter verb (Primary and Derivative) in which the second and third-letter are the same, as in: رَدَّ. As mentioned, it was originally: رَدَدَ, on the pattern of: فَعَلَ، يَفْعُلُ. With the contraction of the second and third-letters into one doubled-letter, the two like letters are represented with the Shaddah.

The doubling of these two letters requires a few differences in the Muḍā'af Verb from what is normally seen in the sound verb:

- In the present-tense, the first Original Letter is never Sākin in the Primary Verb as the letter preceding the doubled-letter cannot be Sākin, as in: يَخُصُّ which was originally: يَخْصُصُ on the pattern of: يَفْعُلُ. The vowel which was originally found on the second Original Letter, meaning the Vowel of the Present-Tense, is moved forward to the first Original Letter, as in: يَحِبُّ on the pattern of: يَفْعِلُ and: يَمَسُّ on the pattern of: يَفْعَلُ. With this shift of vowel, the verb's Bāb would not be obvious.

- Due to the first letter being vowelled, the Second-Person Command Verb (الأَمْرُ الحاضِرُ) does not use Hamzah in its beginning, as in: (خُصَّ، خُصَّا ، خُصُّوا ، خُصِّي ، خُصَّا ، أُخْصُصْنَ). Compare with: مَسَّ، مَسَّا ، مَسُّوا ، مَسِّي ، مَسَّا ، إِمْسَسْنَ and: حِبَّ، حِبَّا ، حِبُّوا ، حِبِّي ، حِبَّا ، إِحْبِبْنَ. As mentioned in the previous note, the Fatḥah on the Shaddah in the singular form indicates that it was originally Sākin at the end and the other forms are derived from the singular. Note that the feminine plural is formed according to the original pattern since it is a requirement that the letter before the Feminine Nūn must be Sākin thereby preventing the second and third Original Letters from being doubled.

- Alternately, the Second-Person Command Verb may also be formed according to the verb's original pattern, as in: أُخْصُصْ، إِحْبِبْ، إِمْسَسْ.

In the four-letter verb, the Muḍā'af verb will have its first and third Original Letter paired, along with its second and fourth Original Letter, as in: زَلْزَلَ، قَلْقَلَ، سَعْسَعَ. Letters are not found doubled side by side.



متن:

وَ إِنَّما أُلْحِقَ المُضاعَفُ بِالمُعْتَلَّاتِ، لأَنَّ حَرْفَ التَّضْعِيفِ يَلْحَقُهُ الإِبْدالُ، كَقَوْلِهِمْ: أَمْلَيْتُ بِمَعْنَىٰ أَمْلَلْتُ. وَ يَلْحَقُهُ الحَذْفُ، كَقَوْلِهِمْ: مِسْتُ، ظَلْتُ بِفَتْحِ الفآءِ وَ كَسْرِها وَ أَحَسْتُ، أَيْ مَسِسْتُ وَ ظَلِلْتُ وَ أَحْسَسْتُ.

ترجمة:

[3.1] Muḍā'af is only associated with the Unsound Verbs (المُعْتَلُّ) because the doubled letters are associated with the substitution of letters (الإِبْدالُ), as in their saying: أَمْلَيْتُ in the meaning of: أَمْلَلْتُ. Elision (الحَذْفُ) is also associated (with the Muḍā'af verb), as in their saying: مِسْتُ وَ ظِلْتُ with Fatḥah and Kasrah and: أَحَسْتُ. In other words: مَسِسْتُ وَ ظَلِلْتُ وَ أَحْسَسْتُ.



[3.1] There are two fundamental reasons that the Muḍā'af Verb is deemed unsound:

- Letter Substitution or Ibdāl (الإِبْدالُ). It is the substitution of one letter for another. In this situation, the reason for the substitution is mostly associated with the difficulty in pronouncing certain letters back-to-back, as in: أَمْلَلْتُ, the second letter Lām, then is substituted with the Yā making the pronunciation easier أَمْلَيْتُ. It also occurs in the four-letter verb, as in: صَهْصَيْتُ which originally was: صَهْصَهْتُ. The difference between the Ibdāl here and that which was mentioned in regard to the Bāb of (إِفْتِعالٌ) is that this substitution is not necessarily related to letters which are similar from the perspective of their pronunciation.

- Elision or Ḥazhf (الحَذْفُ). At times, letters are elided altogether for the purpose of facilitating pronunciation, as in: مِسْتُ or مَسْتُ, which was originally: مَسِسْتُ. The letter Seen was elided. In the view of some, the vowel on the elided letter is placed on the preceding letter.

  When there is the reduction of similar letters, it may be due to the inability to contract letters, as in: تَقَضَّى, which was originally: تَقَضَّضَ. In each instance, the elided letter facilitates pronunciation.



متن:

وَ المُضاعَفُ يَلْحَقُهُ الإِدْغامُ وَ هُوَ أَنْ تُسْكِنَ الأَوَّلَ وَ تُدْرِجَ فِي الثّانِي وَ يُسَمَّىٰ الأَوَّلُ مُدْغَماً وَ الثّانِيُّ مُدْغَماً فِيهِ. وَ ذٰلِكَ واجِبٌ فِي نَحْوِ:

مَدَّ، يَدُدُّ وَ أَعَدَّ يُعِدُّ وَ انْقَدَّ يَنْقَدُّ وَ اعْتَدَّ، يَعْتَدُّ وَ اسْوَدَّ، يَسْوَدُّ وَ اسْتَعَدَّ، يَسْتَعِدُّ وَ اطْمَأَنَّ، يَطْمَئِنُّ وَ تَمادَّ، يَتمادُّ.

وَ كَذا هٰذِهِ الأَفْعالُ إِذا بَنَيْتَها لِلْمَفْعُولِ، نَحْوُ:

مُدَّ، يُمَدُّ وَ أُعِدَّ، يُعَدُّ وَ انْقُدَّ، يُنْقَدُّ وَ كَذا نَظائِرُها.

وَ فِي نَحْوِ: مَدٍ مَصْدَراً وَ كَذٰلِكَ إِذا اتَّصَلَ بِالفِعْلِ أَلِفُ الضَّمِيرِ أَوْ واوُ الضَّمِيرِ وَ ياؤُهُ: نَحْوُ: مُدّا، مُدُّوا، مُدِّي.

ترجمة:

[3.2] Contraction or Idghām is associated with the Muḍā'af. It is silencing the first (letter) and incorporating it into the second letter. The first is called Mudgham and the second is called Mudgham Feehi. That (contraction) is required in:

مَدَّ، يَمُدُّ وَ أَعَدَّ، يَعِدُّ وَ انْقَدَّ، يَنْقَدُّ وَ اعْتَدَّ، يَعْتَدُّ وَ اسْوَدَّ، يَسْوَدُّ وَ اسْتَعَدَّ، يَسْتَعِدُّ وَ اطْمَأَنَّ، يَطْمَأَنَّ وَ تَمادَّ، يَتَمادُّ.

Likewise, are these verbs when constructed for the object (the Passive Voice), as in:

مُدَّ، يُمَدُّ وَ أُعِدَّ، يُعَدُّ وَ انْقُدَّ، يَنْقَدُّ

Likewise, are its corresponding examples. In (the example) of: مَدٍّ as a Maṣdar. Likewise, when Alif of a pronoun or Wāw or Yā is attached, as in:

مُدّا، مُدُّوا، مُدِّي

شرح:

[3.2] The fundamental characteristic of the Muḍā'af verb is its contraction of two letters into one. The first letter is termed the **Mudgham** (مُدْغَمٌ) and the second is the **Mudgham Feehi** (مُدْغَمٌ فِيهِ). The first letter is made Sākin or vowelless, as in: مَدْدَ, and incorporated into the second letter by contracting the two letters into one written with Shaddah, as in: مَدَّ. Its origin was: مَدَدَ.

In the basic pattern of the verb, Idghām is required and the verb must be written with its letters contracted and written with Shaddah, as in: مَدَّ، يَمُدُّ وَأَعَدَّ، يُعِدُّ وَاعْتَدَّ، يَعْتَدُّ وَ اسْوَدَّ، يَسْوَدُّ...إلخ. There are forms of the verb, however, in which Idghām is disallowed, such as forms in which a pronoun of the subject is attached to the verb, as in: مَدَدْتَ، مَدَدْتُما، مَدَدْتُمْ. In forms of the Command Verb, Idghām is also permissible, except in the Feminine Plural.

After the first form, subject-markers are added to the verb to construct the various forms or Seeghah of the verb which corresponds to the person and number of the subject or object, as in:

مَدَّ، مَدَّا، مَدُّوا وَ أَعَدَّ، أَعْدَّا، أَعَدُّوا وَ انْقَدَّ، إِنْقَدَّا، إِنْقَدُّوا وَ اعْتَدَّ، إِعْتَدَّا، إِعْتَدُّوا وَاسْوَدَّ، إِسْوَدَّا، إِسْوَدُّوا...إلخ

In the Passive Voice:

It is on the pattern of: مُدَّ، يُمَدُّ, the original pattern (before contraction) is: (فُعِلَ، يُفْعَلُ) مُدِدَ، يُمْدَدُ.

مُدَّ، مُدَّا، مُدُّوا وَ أُعِدَّ، أُعِدَّا، أُعِدُّوا وَ انْقِدَّ، أُنْقِدَّا، أُنْقِدُّوا وَ اعْتِدَّ، أُعْتِدَّا، أُعْتِدُّوا وَ اسْوِدَّ، أُسْوِدَّا، أُسْوِدُّوا...إلخ

The verb's Maṣdar also exhibits the characteristics of the Muḍā'af word although its doubled-letters are frequently found separated, as in:

مُدّاً، إِعْداداً، إِعْتِداداً، إِسْوِداداً، إِسْوِيداداً، إِسْتِعْداداً، إِطْمِناناً، تَمادُداً



متن:

وَ مُمْتَنِعٌ فِي نَحْوِ: مَدَدْتُ وَ مَدَدْنا وَ مَدَدْنَ إِلَىٰ مَدَدْتُمْ وَ يَمْدُدْنَ وَ تَمْدُدْنَ وَ أَمْدُدْنَ وَ لا تَمْدُدْنَ.

وَ جائِزٌ إِذا دَخَلَ الجازِمُ عَلَىٰ فِعْلِ الواحِدِ، فَإِنْ كانَ مَكْسُورُ العَيْنِ كَيَفِرُّ أَوْ مَفْتُوحُهُ كَيَعَضُّ، فَتَقُولُ: لَمْ يَفِرَّ وَ لَمْ يَعَضَّ بِكَسْرِ اللاَّمِ وَ فَتْحِها، وَ لَمْ يَفْرِرْ وَ لَمْ يَعْضَضْ بِفَكِّ الإِدْغامِ وَ هٰكَذا حُكْمُ يَقْشَعِرُّ وَ يَحْمَرُّ وَ يَحْمارُّ.

ترجمة:

[3.3] Idghām is disallowed in (forms) like: مَدَدْتُ وَ مَدَدْنا وَ مَدَدْنَ until: مَدَدْتُمْ وَ يَمْدُدْنَ وَ تَمْدُدْنَ وَ أَمْدُدْنَ, and لا تَمْدُدْنَ. It is permissible when the Jussive particle is entered upon the singular verb. Then, if its second Original Letter is vowelled with Kasrah, as in: يَفِرُّ or vowelled with Fatḥah, as in:يَعَضُّ, then you say: لَمْ يَفِرِّ and: لَمْ يَعَضَّ, with the doubled-letter vowelled with Kasrah and Fatḥah. (Also proper) is: لَمْ يَفْرِرْ and: لَمْ يَعْضَضْ with the separation of the contracted letters. Likewise, is the ruling with: يَقْشَعِرُّ، يَحْمَرُّ، يَحْمارُّ.



[3.3] In the past-tense verb, Idghām is required in the first five Seeghah and disallowed in the remaining wherein the second and third Original Letters must be written separately as required by its pattern. In the present-tense verb, Idghām is disallowed only in the two forms of the Feminine Plural, as in: (يَمْدَدْنَ، تَمْدَدْنَ). In the following chart, the instances wherein Idghām is required (واجِبٌ) and disallowed (مَمْنُوعٌ) are indicated. The verb's original pattern is: فَعَلَ، يَفْعُلُ:

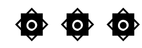
الصِّيغَةُ	الفِعْلُ الماضِي	الإدغام	الفِعْلُ المضارع	الإدغام
١)	مَدَّ	واجب	يَمُدُّ	واجب
٢)	مَدَّا	واجب	يَمُدَّانِ	واجب
٣)	مَدُّوا	واجب	يَمُدُّون	واجب
٤)	مَدَّتْ	واجب	تَمُدُّ	واجب
٥)	مَدَّتا	واجب	تَمُدَّانِ	واجب
٦)	مَدَدْنَ	ممنوع	يَمْدُدْنَ	ممنوع
٧)	مَدَدْتَ	ممنوع	تَمُدُّ	واجب
٨)	مَدَدْتُما	ممنوع	تَمُدَّانِ	واجب
٩)	مَدَدْتُمْ	ممنوع	تَمُدُّونَ	واجب
١٠)	مَدَدْتِ	ممنوع	تَمُدِّينَ	واجب
١١)	مَدَدْتُما	ممنوع	تَمُدَّانِ	واجب
١٢)	مَدَدْتُمْ	ممنوع	تَمْدُدْنَ	ممنوع
١٣)	مَدَدْتُ	ممنوع	أَمُدُّ	واجب
١٤)	مَدَدْنا	ممنوع	نَمُدُّ	واجب

The verb constructed for the object, meaning the Passive Voice Verb, is constructed based on the original pattern: فُعِلَ، يُفْعَلُ:

الصِّيغَةُ	الفِعْلُ الماضِي	الإدغام	الفِعْلُ المضارع	الإدغام
١)	مُدَّ	واجب	يُمَدُّ	واجب
٢)	مُدَّا	واجب	يُمَدَّانِ	واجب
٣)	مُدُّوا	واجب	يُمَدُّون	واجب
٤)	مُدَّتْ	واجب	تُمَدُّ	واجب
٥)	مُدَّتا	واجب	تُمَدَّانِ	واجب
٦)	مُدِدْنَ	ممنوع	يُمْدَدْنَ	ممنوع
٧)	مُدِدْتَ	ممنوع	تُمَدُّ	واجب
٨)	مُدِدْتُما	ممنوع	تُمَدَّانِ	واجب
٩)	مُدِدْتُمْ	ممنوع	تُمَدُّونَ	واجب
١٠)	مُدِدْتِ	ممنوع	تُمَدِّينَ	واجب
١١)	مُدِدْتُما	ممنوع	تُمَدَّانِ	واجب
١٢)	مُدِدْتُمْ	ممنوع	تُمَدَدْنَ	ممنوع
١٣)	مُدِدْتُ	ممنوع	أُمَدُّ	واجب
١٤)	مُدِدْنا	ممنوع	نُمَدُّ	واجب

Whenever the present-tense Muḍā'af verb is governed by a Jussive particle, it becomes necessary to distinguish the Jussive state from the nominative state in which the verb is normally found. To distinguish the Jussive state, the end of the verb may be vowelled with either Kasrah or Fatḥah, as in: لَمْ يَفِرِّ وَ لَمْ يَفِرَّ and: لَمْ يَعَضِّ وَ لَمْ يَعَضَّ. Either vowel identifies the Jussive state (in this verb format).

Also, in the case where a Muḍā'af verb is governed by a Jussive particle, it is permissible to separate the doubled-letters, as in: لَمْ يَفْرِرْ and لَمْ يَعْضَضْ. This separation is also permissible in the following groups of verbs: يَقْشَعِرُّ، يَحْمَرُّ، يَحْمارُّ as in: لَمْ يَقْشَعِرِرْ، لَمْ يَحْمَرِرْ، لَمْ يَحْمارِرْ.



متن:

وَ إنْ كانَ العَيْنُ مِنْهُ مَضْموماً، فَيَجُوزُ الحَرَكاتُ الثَّلاثُ مَعَ الإدْغامِ وَ فَكِّهِ، فَتَقُولُ: لَمْ يَمُدَّ بِحَرَكاتِ الدَّالِ، وَ لَمْ يَمْدُدْ بِفَكِّ الإدْغامِ. وَ هٰكَذا حُكْمُ الأمْرِ، فَتَقُولُ: فِرَّ وَ عَضَّ بِكَسْرِ اللاَّمِ وَ فَتْحِها، وَ إفْرِرْ وَ إعْضَضْ وَ مُدَّ بِحَرَكاتِ الدَّالِ، وَ أُمْدُدْ.

وَ تَقُولُ فِي إسْمِ الفاعِلِ: مادٌّ، مادّانِ، مادُّونَ، مادَّةٌ، مادَّتانِ، مادّاتٌ وَ موادٌّ. وَ المَفْعُولِ: مَمْدُودٌ كَمَنْصُورٍ.

ترجمة:

[3.4] If the second Original Letter is vowelled with Ḍammah, then the three vowels are permissible with Idghām and with separation. Then, you'd say: لَمْ يَمُدَّ with the Dāl vowelized and: لَمْ يَمْدُدْ with the separation of the contracted letters.

Likewise, is the ruling of the Command Verb. You'd say: فِرِّ and عَضَّ with the last consonant vowelled with Kasrah and Fatḥah. Also, there is: إفْرِرْ and: إعْضَضْ. (Also, there is): مُدَّ and: أُمْدُدْ with the vowelization of the letter Dāl.

In the Active Participle, you'd say: مادٌّ، مادّانِ، مادُّونَ، مادَّةٌ، مادَّتانِ، مادّاتٌ وَ مَوادٌّ. The Passive Participle is: مَمْدُودٌ, like: مَنْصُورٌ.

شرح:

[3.4] Whenever the jussive verb has its second Original Letter vowelled with Ḍammah, it is permissible for the verb to be written with or without Idghām, as in: لَمْ يَمُدَّ and: لَمْ يَمْدُدْ. Similarly, in the Command Verb, it is permissible to use Idghām مُدَّ or separate the letters, as in: أُمْدُدْ. When using Idghām, all three vowels on the contracted letter are permitted, as in: يَمُدُّ، لَمْ يَمُدَّ، لَمْ يَمُدِّ.

Notice that this form of the Command Verb (مُدَّ) with Idghām also resembles the Passive Voice Verb. That being the case, it is also permissible to write the Command Verb as: مُدِّ, with the letter Dāl vowelled with either Fatḥah or Kasrah. Below is the conjugation of the Command Verb with Idghām and without :

مُدَّ، مُدّا، مُدُّوا، مُدِّي، مُدّا، أُمْدُدْنَ وَ أُمْدُدْ، أُمْدُدا، أُمْدُدُوا، أُمْدُدِي، أُمْدُدا، أُمْدُدْنَ

Whenever the present-tense verb has its second Original Letter vowelled with either Fatḥah or Kasrah, the verb can be written as: إفْرِرْ or: فَرَّ، فَرِّ (written with Fatḥah or Kasrah) and: إعْضَضْ or: عَضَّ، عَضِّ (also written with Fatḥah or Kasrah), as in:

فَرِّ، فَرّا ، فَرُّوا ، فَرِّي، فَرّا ، إِفْرِرْنَ   وَ إِفْرِرْ ، إِفْرِرا ، إِفْرِرُوا ، إِفْرِرِي، إِفْرِرْنَ

و عَضِّ، عَضّا ، عَضُّوا ، عَضِّي ، عَضّا ، إِعْضَضْنَ   وَ إِعْضَضْ، إِعْضَضا ، إِعْضَضُوا ، إِعْضَضِ، إِعْضَضْنَ

As mentioned, the verb form with Idghām can be written with either Kasrah or Fatḥah. Idghām is disallowed in the sixth Seeghah, namely the Feminine Plural.

The Active Participle is on the pattern of: فاعِلٌ as in: مادٌّ, with the second and third Original Letter contracted:

مادٌّ ، مادّانِ، مادُّونَ، مادَّةٌ، مادَّتانِ، مادّاتٌ وَ مَوادٌّ

The Passive Participle is on the pattern of: مَفْعُولٌ, as in: مَمْدُودٌ, with the second and third Original Letters written separately:

مَمْدُودٌ ، مَمْدُودانِ، مَمْدُودُونَ، مَمْدُودَةٌ، مَمْدُودَتانِ، مَمْدُوداتٌ، مَمادِيدُ



فصل

المُعْتَلُّ

متن:

هُوَ ما كانَ أَحَدُ أُصولِهِ حَرْفَ عِلَّةٍ وَ هِيَ الواوُ وَ اليآءُ وَ الأَلِفُ وَ تُسَمَّىٰ حُرُوفُ المَدِّ وَ للَّيْنِ. وَ الأَلِفُ حِينَئِذٍ تَكُونُ مُنْقَلِبَةٌ عَنْ واوٍ أَوْ يآءٍ، وَ أَنْواعُهُ سَبْعَةٌ:

الأَوَّلُ:

المُعْتَلُّ الفآءِ

يُقالُ لَهُ المِثالُ، لِمُماثِلَتِهِ الصَّحِيحَ فِي إِحْتِمالِ الحَرَكاتِ.

أَمَّا الواوُ فَتُحْذَفُ مِنَ الفِعْلِ المُضارِعِ الَّذِي يَكُونُ عَلَىٰ (يَفْعِلُ) بِكَسْرِ العَيْنِ وَ مِنْ مَصْدَرِهِ الَّذِي عَلَىٰ (فِعْلَةٍ) وَ تُسْلَمُ فِي سائِرِ تَصارِيفِهِ تَقُولُ:

وَعَدَ، يَعِدُ، عِدَةً وَ وَعْداً، فَهُوَ واعِدٌ وَ ذاكَ مَوْعُودٌ وَ عِدْ وَ لا يَعِدْ وَ كَذٰلِكَ وَمِقَ، يَمِقُ، مِقَةً.

ترجمة:

SECTION

The Unsound Verb

[4.0] It is that one of its Original Letters is a Weak Letter, and they are: Wāw, Yā and Alif. They are named Hurūf al-Madd or Hurūf al-Layn. Alif at that time is converted from Wāw or Yā. (The Unsound Verb) are of seven types:

First: Mu'tall of the First Original Letter

It is termed Mithāl due to its resemblance to the Sound Word in its ability to hold the (three) vowels.

As for Wāw, it is elided from the present-tense verb which is on the pattern of (يَفْعِلُ) with the second Original Letter vowelled with Kasrah and from its Maṣdar which is on the pattern of (فِعْلَةٌ). It is sound in the remaining conjugations. You'd say:

وَعَدَ، يَعِدُ، عِدَةً وَ وَعداً فَهُوَ واعِدٌ وَ ذاكَ مَوْعُودٌ وَ عِدْ وَ لا يَعِدْ

Likewise is: وَمِقَ، يَمِقُ، مِقَةً.



[4.0] The Unsound word (غَيْرُ السَّالِمِ) is that word which has a Weak Letter, meaning Wāw, Yā or Alif, as one of its Original Letters. If the letter is a long vowel, it is termed **Hurūf al-Madd** or an elongated vowel. If it is a letter vowelled with one of the three short-vowels, it is termed **Hurūf al-Layn**, meaning a flexible vowel. Often, Alif, meaning Alif Maqsūrah (الأَلِفُ المَقْصُورَةُ), results from the conversion of Wāw or Yā in instances where there is **I'lāl** (إِعْلالٌ), meaning alteration or Qalb (قَلْبٌ), meaning Conversion.

First: Mu'tall of the First Original Letter

When a Weak Letter occurs in the first Original Letter, it is termed Mithāl due to its potential of holding all three vowels, meaning Ḍammah, Fatḥah and Kasrah.

The first rule for the Mithāl verb is that when Wāw occurs as the first Original Letter, the Wāw will be elided when the present-tense verb is on the pattern of (يَفْعِلُ), as in: وَعَدَ، يَعِدُ.The present-tense is actually on the pattern of (يَعِلُ). Observe its patterns (mentioned in the text):

- (وَعَدَ، يَعِدُ) Past and present-tense patterns (الفِعْلُ الماضِيُّ وَ المُضارِعُ).
- (عِدَةً، وَعداً) Patterns of the Maṣdar (المَصْدَرُ). Some verbs have more than one Maṣdar.
- (واعِدٌ) Pattern of the Active Participle (إِسْمُ الفاعِلِ).
- (مَوْعُودٌ) Pattern of the Passive Participle (إِسْمُ المَفْعُولِ).
- (عِدْ) Pattern of the Command Verb (الأَمْرُ الحاضِرُ).
- (لا يَعِدْ) Pattern of the Verb of Prohibition (لا النَّاهِيَةُ).

This arrangement of patterns is termed Ṣarf Ṣagheer (الصَّرْفُ الصَّغِيرُ) as it lays out the word's patterns in a useful arrangement. Another verb is also mentioned (وَمِقَ، يَمِقُ، مِقَةً):

وَمِقَ، يَمِقُ، مِقَةً فَهُوَ وامِقٌ وَ ذاكَ مَوْمُوقٌ وَ مِقْ وَ لا يَمِقْ

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متن:

فَإذا أُزِيلَتْ كَسْرَةُ ما بَعْدَها أُعِيدَتِ الواوُ المَحْذُوفَةُ، نَحْوُ: لَمْ يُوعَدْ.

وَ تَثْبُتُ فِي يَفْعَلُ بِالفَتْحِ كَوَجِلَ، يَوْجَلُ، إِيْجَلْ، قُلِبَتِ الواوُ يآءً، لِسُكُونِها وَ إِنْكِسارِ ما قَبْلَها.

فَإِنْ إِنْضَمَّ ما قَبْلَها أُعِيدَتِ الواوُ، فَتَقُولُ: يا زَيْدُ إِيجَلْ، تَلَفَّظُ بِالواوِ وَ تَكْتُبُ بِاليآءِ وَ تَثْبُتُ فِي يَفْعُلُ بِضَمِّ العَيْنِ كَوَجُهَ، يَوْجُهُ، أُوْجُهْ، لا تَوْجُهْ.

وَ حُذِفَتِ الواوُ مِنْ يَطاءُ وَ يَضَعُ وَ يَسَعُ وَ يَقَعُ وَ يَدَعُ، لِإِنَّها فِي الأَصْلِ يَفْعِلُ بِالكَسْرِ، فَفُتِحَ العَيْنُ لِحُرُوفِ الحَلْقِ وَ مِنْ يَذَرُ لِكَوْنِه بِمَعْنَىٰ يَدَعُ.

ترجمة:

[4.1] When the Kasrah (on the second Original Letter) is removed, that which follows the elided Wāw returns, as in: لَمْ يُوعَدْ. The Wāw is established in the pattern (يَفْعَلُ) with Fatḥah, as in: وَجِلَ، يَوْجَلُ، إِيجَلْ. The Wāw (in the Command Verb) is converted to Yā due to its being vowelless and that which is before (the Yā) is vowelled with Kasrah.

If that which is before the Yā is added, the Wāw returns. Then, you'd say: يا زَيْدُ إِيجَلْ *O Zaid! Be afraid*. It is pronounced with Wāw and written with Yā. The second Original Letter vowelled with Ḍammah is established in the pattern (يَفْعُلُ), as in: وَجُهَ، يَوْجُهُ، أُوجُهْ، لا تَوْجُهْ.

The Wāw of (يَطاءُ، يَضَعُ، يَسَعُ، يَقَعُ، يَدَعُ) are elided because its origin is (يَفْعِلُ) with Kasrah. Then, the second Original Letter is vowelled with Fatḥah due to being a Letter of the Throat (أَحْرُفُ الحَلْقِ). (Also,) there is the verb (يَذَرُ) due to its meaning of (يَدَعُ).

شرح:

[4.1] When the Kasrah is removed from the pattern, as when the pattern is changed from the Active to Passive Voice, the elided Wāw returns to the pattern, as in: وُعِدَ، يُوعَدُ , observe the full conjugation below of the Active and Passive Voice Verbs:

وَعَدَ، يَعِدُ، عِدَةً

(المَعْلُومُ)

الصِّيغَةُ	الفِعْلُ الماضِي	الفِعْلُ المُضارِعُ	الأَمْرُ الحاضِرُ	الفاعِلُ
١)	وَعَدَ	يَعِدُ		هُوَ
٢)	وَعَدا	يَعِدانِ		هُما
٣)	وَعَدُوا	يَعِدُونَ		هُمْ
٤)	وَعَدَتْ	تَعِدُ		هِيَ
٥)	وَعَدَتا	تَعِدانِ		هُما
٦)	وَعَدْنَ	يَعِدْنَ		هُنَّ
٧)	وَعَدْتَ	تَعِدُ	عِدْ	أَنْتَ
٨)	وَعَدْتُما	تَعِدانِ	عِدا	أَنْتُما
٩)	وَعَدْتُمْ	تَعِدُونَ	عِدُوا	أَنْتُمْ
١٠)	وَعَدْتِ	تَعِدِينَ	عِدِي	أَنْتِ
١١)	وَعَدْتُما	تَعِدانِ	عِدا	أَنْتُما
١٢)	وَعَدْتُنَّ	تَعِدْنَ	عِدْنَ	أَنْتُنَّ
١٣)	وَعَدْتُ	أَعِدُ		أَنا
١٤)	وَعَدْنا	نَعِدُ		نَحْنُ

وُعِدَ، يُوعَدُ

(المَجْهُولُ)

الصِّيغَةُ	الفِعْلُ الماضِي	الفِعْلُ المُضارِعُ	الفاعِلُ
١)	وُعِدَ	يُوعَدُ	هُوَ
٢)	وُعِدا	يُوعَدانِ	هُما
٣)	وُعِدُوا	يُوعَدُونَ	هُمْ
٤)	وُعِدَتْ	يُوعَدْنَ	هِيَ
٥)	وُعِدَتا	تُوعَدانِ	هُما
٦)	وُعِدْنَ	يُوعَدْنَ	هُنَّ
٧)	وُعِدْتَ	تُوعَدُ	أَنْتَ
٨)	وُعِدْتُما	تُوعَدانِ	أَنْتُما
٩)	وُعِدْتُمْ	تُوعَدُونَ	أَنْتُمْ
١٠)	وُعِدْتِ	تُوعَدِينَ	أَنْتِ
١١)	وُعِدْتُما	تُوعَدانِ	أَنْتُما
١٢)	وُعِدْتُنَّ	تُوعَدْنَ	أَنْتُنَّ
١٣)	وُعِدْتُ	أُوعَدُ	أَنا
١٤)	وُعِدْنا	نُوعَدُ	نَحْنُ

When the verb is on the pattern of (يَفْعَلُ), the Wāw is retained in the pattern, as in:

وَجِلَ، يَوْجَلُ وَجَلاً فَهُوَ واجِلٌ وَ إِيجَلْ وَ لا تَوْجَلْ

In the Command Verb, because the verb is one the pattern of (إِفْعَلْ), the original construction is (إِوْجَلْ). This construction, however, is considered cumbersome (ثَقِيلٌ). Therefore, the letter Wāw is converted to Yā̓ (إِيجَلْ) which agrees with the preceding vowel on the Hamzah, meaning Kasrah, and is easier to pronounce. Due to the fact that this verb is intransitive, it does not have a form for the Passive Voice Verb nor the Passive Participle.

When the verb is on the pattern of (يَفْعُلُ), the Wāw is also retained in the pattern, as in:

وَجُهَ، يَوْجُهُ وَ وَجاهَةً فَهُوَ واجِهٌ وَ ذاكَ مَوْجُوهٌ وَ أُوجُهْ وَ لا تَوْجُهْ

Verbs comprised of one of the Letters of the Throat (1.3), will be found on the pattern of (يَفْعَلُ), as in:

وَضَعَ يَضَعُ وَضْعاً فَهُوَ واضِعٌ وَ ذاكَ مَوْضُوعٌ وَ ضَعْ وَ لا تَضَعْ

The verb (وَذَرَ، يَذَرُ) is an exception to the rule due to having the same meaning as the verb (وَدَعَ، يَدَعُ).



متن:

وَ أَماتُوا ماضِيَ يَدَعُ وَ يَذَرُ. وَ حَذْفُ الفآءِ دَلِيلٌ عَلَىٰ أَنَّهُ واوٌ. وَ أَمَّا اليآءُ فَتَثْبُتُ عَلَىٰ كَلِّ حالٍ، نَحْوُ: يَمُنَ، يَيْمُنُ وَ يَسَرَ، يَيْسَرُ وَ يَئِسَ، يَيْئَسُ.

وَ تَقُولُ فِي أَفْعَلَ مِنَ اليآءِ: أَيْسَرَ يُوسِرُ، إِيساراً فَهُوَ مُوسِرٌ. تَقْلِبُ اليآءَ فِيهِما واواً لِسُكُونِها وَ إِنْضِمامِ ما قَبْلَها.

وَ فِي إِفْتَعَلَ مِنْهُما تُقْلَبانِ تآءً وَ تُدْغَمانِ فِي التَّآءِ، نَحْوُ: إِتَّعَدَ، يَتَّعِدُ فَهُوَ مُتَّعِدٌ وَ إِتَّسَرَ، يَتَّسِرُ، إِتِّساراً فَهُوَ مُتَّسِرٌ. وَ يُقالُ: إِيْتَعَدَ، ياتَعِدُ فَهُوَ مُوْتَعِدُ وَ ذاكَ مُوْتَعَدٌ. وَ أَيْتَسَرَ، ياتَسِرُ فَهُوَ مُوْتَسِرٌ وَ هٰذا مَكانٌ مُوتَسَرٌ فِيهِ.

وَ حُكْمُ وَدَّ، يَوَدُّ كَحُكْمِ عَضَّ يَعَضُّ وَ تَقُولُ: إِيدَدْ كَإِعْضَضْ.

ترجمة:

[4.2] the verb أَماتُوا is (in the meaning of) the past-tense of يَدَعُ، يَذَرُ.The elision of the first Original Letter is an indicator that it was originally Wāw. Regarding the Yā, it is established in every situation, as in: يَمُنَ، يَيْمُنُ وَ يَسَر، يَيْسَرُ وَ يَئِسَ، يَيْئَسُ.

You'd say in the pattern (أَفْعَلَ) with Yā

أَيْسَرَ، يُوسِرُ، إِساراً فَهُوَ مُوسِرٌ

In both the present-tense and Active Participle, the Yā is converted to Wāw due to its being Sākin and its inclusion of that which is before it.

In the pattern (إِفْتَعَلَ) both (the past and present-tense), the Wāw and Tā are converted to Tā and the two letters Tā are contracted into one letter, as in:

إِتَّعَدَ، يَتَّعِدُ فَهُوَ مُتَّعِدٌ وَ إِتَّسَرَ، يَتَّسِرُ، إِتِّساراً فَهُوَ مُتَّسِرٌ

Also (permissible are):

إِيتَعَدَ، ياتَعِدُ فَهُوَ مُوتَعِدٌ وَ ذاكَ مُوتَعَدٌ و أَيْتَسَرَ، ياتَسِرُ فَهُوَ مُوتَسِرٌ

This is the Noun of Place of مُوتَسَرٌ.

The ruling of (وَدَّ ، يَوَدُّ) is like the ruling of (عضَّ، يَعَضُّ), you'd say: إِيدَدْ like: إِعْضَضْ.



[4.2] The verb (أَماتُوا) is used in the meaning of the past-tense of the verbs يَدَعُ، يَذَرُ, as in: أَماتَ، يُمِيتُ due to the similarity in meanings. In this category of verb, the elision of the first Original Letter itself is an indication that the elided letter is Wāw as only the Wāw elided in the previously mentioned patterns.

Regarding the Mithāl verb with Yā, the Yā is present in all of its forms, as in:

يَمُنَ، يَيْمُنُ وَ يَسَرَ، يَيْسَرُ وَ يَئِسَ يَيْئَسُ

More specifically: .

يَئِسَ، يَيْئَسُ و يَأْسٌ فَهُوَ يائِسٌ وَ ذاكَ مَيْؤُوسٌ وَ إِيْئَسْ وَ لا تَيْئَسْ

On the pattern of (أَفْعَلَ), the Mithāl with Yā is as follows:

أَيْسَرَ، يُوسِرُ وَ إِيْساراً فَهُوَ مُوسِرٌ وَ أَيْسِرْ وَ لا تُوسِرْ

In the forms of the present-tense, the Active Participle and others, the Yā must be converted to Wāw which is more appropriate for the vowel on the consonant preceding it, meaning the Ḍammah.

A characteristic of Verbs on the pattern of (إِفْتَعَلَ) is that the letter Wāw will be changed to Tā and both letters are then contracted into one written with Shaddah, as in:

إِتَّعَدَ، يَتَّعِدُ وَ إِتِّعادٌ فَهُوَ مُتَّعِدٌ وَ إِتَّعَدْ وَ لا تَتَّعِدْ

Verbs on the pattern of (إِفْتَعَلَ) without Idghām is as follows:

إِيْتَسَرَ، يَاتَسِرُ وَ فَهُوَ مُوتَسِرٌ وَ ياتَسِرْ وَ لا تَاتَسِرْ

It is mentioned in the text that (مُوتَسَرٌ فِيهِ) is the Noun of Place, meaning: *A place of complacency*.

Observe the full conjugation of the following verbs:

أَيْسَرَ، يُوسِرُ، إِتَّعَدَ يَتَّعِدُ إِيْتَسَرَ، ياتَسِرُ

أَيْسَرَ، يُوسِرُ إِيساراً

الصِّيغَةُ	الفِعْلُ الماضِي	الفِعْلُ المُضارِعُ	الأَمْرُ الحاضِرُ	الفاعِلُ
١)	أَيْسَرَ	يُوسِرُ		هُوَ
٢)	أَيْسَرا	يُوسِرانِ		هُما
٣)	أَيْسَرُوا	يُوسِرُونَ		هُمْ
٤)	أَيْسَرَتْ	تُوسِرُ		هِيَ
٥)	أَيْسَرَتا	تُوسِرانِ		هُما
٦)	أَيْسَرْنَ	يُوسِرْنَ		هُنَّ
٧)	أَيْسَرْتَ	تُوسِرُ	أَيْسِرْ	أَنْتَ
٨)	أَيْسَرْتُما	تُوسِرانِ	أَيْسِرا	أَنْتُما
٩)	أَيْسَرْتُمْ	تُوسِرُونَ	أَيْسِرُوا	أَنْتُمْ
١٠)	أَيْسَرْتِ	تُوسِرِينَ	أَيْسِرِي	أَنْتِ
١١)	أَيْسَرْتُما	تُوسِرانِ	أَيْسِرا	أَنْتُما
١٢)	أَيْسَرْتُنَّ	تُوسِرْنَ	أَيْسِرْنَ	أَنْتُنَّ
١٣)	أَيْسَرْتُ	أُوسِرُ		أَنا
١٤)	أَيْسَرْنا	نُوسِرُ		نَحْنُ

إِتَّعَدَ، يَتَّعِدُ، إِتِّعاداً

الصِّيغَةُ	الفِعْلُ الماضِي	الفِعْلُ المُضارِعُ	الأَمْرُ الحاضِرُ	الفاعِلُ
١)	إِتَّعَدَ	يَتَّعِدُ		هُوَ
٢)	إِتَّعَدا	يَتَّعِدانِ		هُما
٣)	إِتَّعَدُوا	يَتَّعِدُونَ		هُمْ
٤)	إِتَّعَدَتْ	تَتَّعِدُ		هِيَ
٥)	إِتَّعَدَتا	تَتَّعِدانِ		هُما
٦)	إِتَّعَدْنَ	يَتَّعِدْنَ		هُنَّ
٧)	إِتَّعَدْتَ	تَتَّعِدُ	إِتَّعِدْ	أَنْتَ
٨)	إِتَّعَدْتُما	تَتَّعِدانِ	إِتَّعِدا	أَنْتُما
٩)	إِتَّعَدْتُمْ	تَتَّعِدُونَ	إِتَّعِدُوا	أَنْتُمْ
١٠)	إِتَّعَدْتِ	تَتَّعِدِينَ	إِتَّعِدِي	أَنْتِ
١١)	إِتَّعَدْتُما	تَتَّعِدانِ	إِتَّعِدا	أَنْتُما
١٢)	إِتَّعَدْتُنَّ	تَتَّعِدْنَ	إِتَّعِدْنَ	أَنْتُنَّ
١٣)	إِتَّعَدْتُ	أَتَّعِدُ		أَنا
١٤)	إِتَّعَدْنا	نَتَّعِدُ		نَحْنُ

إِيتَعَدَ، ياتَعِدُ، إِيتِعاداً

الصِّيغَةُ	الفِعْلُ الماضِي	الفِعْلُ المُضارِعُ	الأَمْرُ الحاضِرُ	الفاعِلُ
١)	إِيْتَعَدَ	ياتَعِدُ		هُوَ
٢)	إِيْتَعَدَا	ياتَعِدانِ		هُما
٣)	إِيْتَعَدُوا	ياتَعِدُونَ		هُمْ
٤)	إِيْتَعَدَتْ	تاتَعِدُ		هِيَ
٥)	إِيْتَعَدَتا	تاتَعِدانِ		هُما
٦)	إِيتَعَدْن	تاتَعِدْنَ		هُنَّ
٧)	إِيتَعَدْتَ	تاتَعِدُ	إِيتَعِدْ	أَنْتَ
٨)	إِيتَعَدْتُما	تاتَعِدانِ	إِيْتَعِدا	أَنْتُما
٩)	إِيتَعَدْتُمْ	تاتَعِدُونَ	إِيتَعِدُوا	أَنْتُمْ
١٠)	إِيتَعَدْتِ	تاتَعِدِينَ	إِيْتَعِدِي	أَنْتِ
١١)	إِيتَعَدْتُما	تاتَعِدانِ	إِيْتَعِدا	أَنْتُما
١٢)	إِيتَعَدْتُنَّ	تاتَعِدْنَ	إِيْتَعِدْنَ	أَنْتُنَّ
١٣)	إِيتَعَدْتُ	آتَعِدُ		أَنا
١٤)	إِيتَعَدْنا	نَتَعِدُ		نَحْنُ

متن:

الثاني:

المُعْتَلُّ العَيْنِ

وَ يُقالُ لَهُ الأَجْوَفُ وَ ذُو الثَّلاثَةِ، لِكَوْنِ ماضِيهِ عَلَىٰ ثَلاثَةِ أَحْرُفٍ إِذا أَخْبَرْتَ عَنْ نَفْسِكَ، فَالمُجَرَّدُ تُقْلَبُ عَيْنُهُ فِي الماضِيِّ أَلِفاً سَواءً كانَ واواً أَوْ ياءً، لِتَحَرُّكِهِما وَ إِنْفِتاحِ ما قَبْلِهِما، نَحْوُ: صانَ وَ باعَ.

فَإِنْ إِتَّصَلَ ضَمِيرُ المُتَكَلِّمِ أَوِ المُخاطَبِ أَوْ جَمْعِ المُؤَنَّثِ الغائِبَةِ نُقِلَ فَعَلَ مِنَ الواوِي إِلَىٰ فَعُلَ وَ مِنَ اليائِي إِلَىٰ فَعِلَ دِلالَةً عَلَيْهِما وَ لَمْ يُغَيَّرْ فَعُلَ وَ لا فَعِلَ إِذا كانا أَصْلِيَّيْنِ وَ نُقِلَتِ الضَّمَّةُ وَ الكَسْرَةُ إِلَىٰ الفاءِ وَحُذِفَ العَيْنُ لِإلْتِقاءِ السّاكِنَيْنِ. فَتَقُولُ:

صانَ، صانا، صانُوا، صانَتْ، صانَتا، صُنَّ، صُنْتَ، صُنْتُما، صُنْتُمْ، صُنْتِ، صُنْتُما، صُنْتُنَّ، صُنْتُ، صُنّا.

باعَ، باعا، باعُوا، باعَتْ، باعَتا، بِعْنَ، بِعْتَ، بِعْتُما، بِعْتُمْ، بِعْتِ، بِعْتُما، بِعْتُنَّ، بِعْتُ، بِعْنا.

ترجمة:

The Second

Mu'tall of the Second Original Letter

[4.3] It is termed Ajwaf, possessor of three letters due to its past-tense being based on three letters whenever it conveys information about itself. The Primary Verb (Mujarrad) converts its second Original Letter to Alif, regardless whether it was (originally) Wāw or Yā, due to their vowel and the (preceding consonant) being vowelled with Fatḥah, as in: صانَ، باعَ. If the pronoun of the first-person, second-person or third-person Feminine Plural is attached, its pattern is changed from (فَعَلَ) to (فَعُلَ). In (Ajwaf with Yā), it is changed to (فَعِلَ), giving indication upon the two. The patterns are not altered when (فَعُلَ) and (فَعِلَ) were their origins.

The Ḍammah and Kasrah are transferred to the first Original Letter and the second Original Letter is elided due to two Sākin letters meeting, you'd say:

صانَ، صانا ، صانُوا ، صانَتْ، صانَتا ، صُنَّ، صُنْتَ، صُنْتُما ، صُمْتُمْ، صُنْتِ، صُنْتُما ، صُنْتُنَّ، صُنْتُ، صُنَّا

باعَ، باعا ، باعُوا ، باعَتْ، باعَتا ، بِعْنَ، بِعْتَ، بِعْتُما ، بِعْتُمْ، بِعْتِ، بِعْتُما ، بِعْتُنَّ، بِعْتُ، بِعْنا

شرح:

[4.3] Verbs whose second Original Letter is a Weak letter are termed Ajwaf. Characteristic of this group of verbs is the conversion of second Original Letter to Alif in the past-tense, whether it was originally Wāw or Alif. The reason that this conversion takes place is to make it appropriate for the vowel Fatḥah on the first consonant. It is also a characteristic of most Weak Letters that they are unable to hold their own vowel in most instances and are generally converted for the sake of agreement with the preceding consonant. For example, the origin of the two verbs from the examples are (صون) and (بيع), the first being on the pattern of (فَعَلَ، يَفْعُلُ) and the second on the pattern of (فَعَلَ، يَفْعِلُ). In both instances of the past-tense, the Weak Letter is converted to Alif which is appropriate for the preceding consonant which is vowelled with Fatḥah, resulting in: صانَ، باعَ.

Whenever the pronoun of the subject (الضَّمِيرُ الفاعِلِي) is attached to the verb form (in the first-person, second-person and third person feminine plural), the Weak Letter Alif is elided in order to prevent the meeting of two Sākin letters. The vowel in the pattern, which was originally on the second Original Letter, is transferred to the preceding letter, as in: صُنْتُ، بِعْتُ.



متن:

وَ إذا بَنَيْتَهُ لِلْمَفْعُولِ كَسَرْتَ الفآءَ مِنَ الجَمِيعِ، فَقُلْتَ: صِينَ وَ إعْتِلالُهُ بِالنَّقْلِ وَ القَلْبِ. وَ بِيعَ وَ اعْتِلالُهُ بِالنَّقْلِ. وَ تَقُولُ فِي المُضارِعِ: يَصُونُ وَ يَبِيعُ وَ إعْتِلالُهُما بِالنَّقْلِ. وَ يَخافُ وَ يَهابُ وَ إعْتِلالُهُما بِالنَّقْلِ وَ القَلْبِ.

ترجمة:

[4.4] When constructed for the object (Passive Voice), the verb is vowelled with Kasrah in all patterns, you'd say: صِينَ. It is transformed through shifting (the vowel ahead) and conversion. The verb (بِيعَ) is transformed by shifting the vowel (forward).

In the present-tense, you'd say: يَصُونُ، يَبِيعُ. Their transformation occurs due to shifting the vowel ahead. The verbs (يَخافُ) and (يَهابُ), their transformation is due to shifting the vowel and conversion.

شرح:

[4.4] The forms of the Passive Voice Verb are mentioned in saying that the (past-tense) verb is vowelled with Kasrah in all patterns, meaning that the first letter (in the Primary Verb) is vowelled with Kasrah. As mentioned in the previous section, the vowel on the letter preceding the Weak Letter determines the conversion of the Weak Letter. Since the first letter is vowelled with Kasrah, the Weak Letter is converted to Yā since it is most appropriate for the Kasrah preceding it, as in: صِينَ، بِيعَ. The first (صِينَ), is altered by shifting the vowel on the second Original Letter forward and converting that same letter to Yā. The second verb (بِيعَ) is altered only by shifting its vowel forward as its second Original Letter is Yā due to being on the pattern of (يَفْعِلُ) in the Active Voice. the conjugation of both verbs is as follows for the past-tense:

صِينَ، صِينا ، صِينُوا ، صِينَتْ، صِينَتا ، صِنَّ، صِنْتَ، صِنْتُما ، صِنْتُمْ، صِنْتِ، صِنْتُما ، صِنْتُنَّ، صِنْتُ، صِنَّا

بِيعَ، بِيعا ، بِيعُوا ، بِيعَتْ، بِيعَتا ، بِعْنَ، بِعْتَ، بِعْتُما ، بِعْتُمْ، بِعْتِ، بِعْتُما ، بِعْتُنَّ، بِعْتُ، بِعْنا

The present-tense Active Voice Verb is formed by shifting the vowel on the second Original Letter to the first Original Letter in the Primary Verb, as in: يَصُونُ، يَبِيعُ, on the patterns of (يَفْعُلُ) and (يَفْعِلُ), respectively. Observe the full conjugation below:

يَصُونُ، يَصُونانِ، يَصُونُونَ، تَصُونُ، تَصُونانِ، يَصُنَّ، تَصُونُ، تَصُونانِ، تَصُونُونَ، تَصُونِينَ، تَصُونانِ، تَصُنَّ، أَصُونُ، نَصُونُ

يَبِيعُ، يَبِيعانِ، يَبِيعُونَ، تَبِيعُ، تَبِيعانِ، تَبِعْنَ، تَبِيعُ، تَبِيعانِ، تَبِيعُونَ، تَبِيعِينَ، تَبِيعانِ، تَبِعْنَ، أَبِيعُ، نَبِيعُ

Verbs on the pattern of (يَفْعَلُ) are formed by shifting the vowel on the second Original Letter to the first and converting the second Original Letter to Alif which is appropriate for the first letter, as in: يَخافُ، يَهابُ. Observe the full conjugation:

يَخافُ، يَخافانِ، يَخافُونَ، تَخافُ، تَخافانِ، يَخَفْنَ، تَخافُ، تَخافانِ، تَخافُونَ، تَخافِينَ، تَخافانِ، تَخَفْنَ، أَخافُ، نَخافُ



متن:

وَ يَدْخُلُ الجازِمُ، فَيَسْقُطُ العَيْنُ إذا سَكَنَ ما بَعْدَهُ وَ تَثْبُتُ إذا تَحَرَّكَ. وَ تَقُولُ: لَمْ يَصُنْ، لَمْ يَصُونا ، لَمْ يَصُونُوا ، لَمْ تَصُنْ، لَمْ تَصُونا ، لَمْ يَصُنَّ إِلَىٰ آخِرِهِ.

وَ كَذا قِياسُ لَمْ يَبِعْ، لَمْ يَبِيعا ، لَمْ يَبِيعُوا وَ لَمْ يَخَفْ، لَمْ يَخافا ، لَمْ يَخافُوا .

وَ قِسْ عَلَيْهِ الأَمْرَ ، نَحْوُ: صُنْ، صُونا ، صُونُوا ، صُونِي، صُونا ، صُنَّ.

ترجمة:

[4.5] (Whenever) a Jussive Particle is entered (upon a present-tense verb), its second Original Letter is dropped when the consonant before its end is Sākin. (The second Original Letter) remains when the (subsequent consonant) is vowelled. You'd say:

لَمْ يَصُنْ، لَمْ يَصُونا ، لَمْ يَصُونُوا ، لَمْ تَصُنْ، لَمْ تَصُونا ، لَمْ تَصُنَّ إِلَىٰ آخِرِهِ

Likewise, you can make analogies:

لَمْ يَبِعْ، لَمْ يَبِيعا ، لَمْ يَبِيعُوا وَ لَمْ يَخَفْ، لَمْ يَخافا ، لَمْ يَخافُوا

Analogies can also be made for the Command Verb:

صُنْ، صُونا ، صُونُوا ، صُونِي، صُونا ، صُنَّ

شرح:

[4.5] Whenever a Jussive Particle is entered upon the present-tense verb, the second Original Letter will be elided whenever the subsequent consonant, meaning the third Original Letter is Sākin, as in: لَمْ يَصُونْ. Due to having two Sākin letters meeting, the Weak Letter is elided from the pattern and it becomes لَمْ يَصُنْ with the elision of the Weak Letter. If the third Original Letter is vowelled, the Weak Letter will remain unchanged, as in:

لَمْ يَصُنْ، لَمْ يَصُونا ، لَمْ يَصُونُوا ، لَمْ تَصُنْ، لَمْ تَصُونا ، لَمْ يَصُنَّ، لَمْ تَصُنْ، لَمْ تَصُونا ، لَمْ يَصُونُوا ، لَمْ تُصُونِي ،

لَمْ تَصُونا ، لَمْ تَصُنَّ، لَمْ أَصُنْ، لَمْ نَصُنْ

لَمْ يَبِعْ، لَمْ يَبِيعا ، لَمْ يَبِيعُوا ، لَمْ تَبِعْ، لَمْ تَبِيعا ، لَمْ يَبِعْنَ، لَمْ تَبِعْ، لَمْ تَبِيعا ، لَمْ تَبِيعُوا ، لَمْ تَبِيعِي ، لَمْ تَبِيعا ، لَمْ تَبِعْنَ، لَمْ أَبِعْ، لَمْ نَبِعْ

لَمْ يَخَفْ، لَمْ يَخافا ، لَمْ يَخافُوا ، لَمْ تَخَفْ، لَمْ تَخافا ، لَمْ يَخَفْنَ، لَمْ تَخَفْ، لَمْ تَخافا ، لَمْ تَخافُوا ، لَمْ تَخافِي، لَمْ تَخافا ، لَمْ تَخَفْنَ، لَمْ أَخَفْ، لَمْ نَخَفْ



متن:

وَ بِالتَّأْكِيدِ: صُونَنَّ، صُونانِّ، صُونُنَّ، صُونِنَّ، صُونانِّ، صُنَّانِّ.

وَ بِعْ، بِيعا ، بِيعُوا ، بِيعِي، بِيعا ، بِعْنَ. وَ خَفْ، خافا ، خافُوا ، خافِي، خافا ، خَفْنَ. وَ بِالتَّأْكِيدِ: بِيعَنَّ وَ خافَنَّ.

ترجمة:

[4.6] (The Command Verb) with the Nūn of Emphasis is:

صُونَنَّ، صُونانِّ، صُونُنَّ، صُونِنَّ، صُونانِّ، صُنَّانِّ

(The Command Verb is):

بِعْ، بِيعا ، بِيعُوا ، بِيعِي، بِيعا ، بِعْنَ وَ خَفْ، خافا ، خافُوا ، خافِي، خافا ، خَفْنَ

(The Command Verb with the Nūn of Emphasis): بِيعَنَّ، خافَنَّ.

شرح:

[4.6] Regarding the Command Verb, since it is derived from the present-tense, as in: يَصُونُ، يَبِيعُ، يَخافُ, it does not utilize the Hamzah due to its first Original Letter being vowelled. As is the case with the verb governed by a Jussive Particle, whenever the third Original Letter is Sākin due to the verb's form, the second Original Letter will be elided, as in:

صُنْ، صُونا ، صُونُوا ، صُونِي، صُونا ، صُنَّ وَ بِعْ، بِيعا ، بِيعُوا ، بِيعِي، بِيعا ، بِعْنَ وَ خَفْ، خافا ، خافُوا ، خافِي، خافا ، خَفْنَ

The Command Verb with the Nūn of Emphasis is:

صُونَنَّ، صُونانِّ، صُونُنَّ، صُونِنَّ، صُونانِّ، صُنَّانِّ

Other Command Verbs with the Nūn of Emphasis:

بِيعَنَّ، بِيعانِّ، بِيعُنَّ، بِيعِنَّ، بِيعانِّ، بِعْنانِّ وَ خافَنَّ، خافَانِّ، خافُنَّ، خافِنَّ، خافانِّ، خَفْنانِّ

The verbs (صانَ، يَصُونُ وَ باعَ، يَبِيعُ وَ خافَ، يَخافُ) are conjugated below:

صانَ، يَصُونُ، صَوْناً (صِيانَةٌ)

الصِّيغَةُ	الفِعْلُ الماضِي	الفِعْلُ المُضارِعُ	الأمر الحاضِر	الفاعِلُ
١)	صانَ	يَصُونُ		هُوَ
٢)	صانا	يَصُونانِ		هُما
٣)	صانُوا	يَصُونُونَ		هُمْ
٤)	صانَتْ	تَصُونُ		هِيَ
٥)	صانَتا	تَصُونانِ		هُما
٦)	صُنَّ	يَصُنَّ		هُنَّ
٧)	صُنْتَ	تَصُونُ	صُنْ	أَنْتَ
٨)	صُنْتُما	تُصُونانِ	صُونا	أَنْتُما
٩)	صُنْتُمْ	تَصُونُونَ	صُونُوا	أَنْتُمْ
١٠)	صُنْتِ	تَصُونِينَ	صُونِي	أَنْتِ
١١)	صُنْتُما	تُصُونانِ	صُونا	أَنْتُما
١٢)	صُنْتُنَّ	تَصُنَّ	صُنَّ	أَنْتُنَّ
١٣)	صُنْتُ	أَصُونُ		أَنا
١٤)	صُنَّا	نَصُونُ		نَحْنُ

باعَ، يِبِيعُ، بَيْعاً

الصِّيغَةُ	الفِعْلُ الماضِي	الفِعْلُ المُضارِعُ	الأمر الحاضِر	الفاعِلُ
١)	باعَ	يَبِيعُ		هُوَ
٢)	باعا	يَبِيعانِ		هُما
٣)	باعُوا	يَبِيعُونَ		هُمْ
٤)	باعَتْ	تَبِيعُ		هِيَ
٥)	باعَتا	تَبِيعانِ		هُما
٦)	بِعْنَ	يَبِعْنَ		هُنَّ
٧)	بِعْتَ	تَبِيعُ	بِعْ	أَنْتَ
٨)	بِعْتُما	تَبِيعانِ	بِيعا	أَنْتُما
٩)	بِعْتُمْ	تَبِيعُونَ	بِيعُوا	أَنْتُمْ

١٠)	بِعْتِ	تَبِيعِينَ	بِيعِي	أَنْتِ
١١)	بِعْتُما	تَبِيعانِ	بِيعا	أَنْتُما
١٢)	بِعْتُنَّ	تَبِعْنَ	بِعْنَ	أَنْتُنَّ
١٣)	بِعْتُ	أَبِيعُ		أَنا
١٤)	بِعْنا	نَبِيعُ		نَحْنُ

خافَ، يَخافُ، خَوْفاً

الصِّيغَةُ	الفِعْلُ الماضِي	الفِعْلُ المُضارِعُ	الأمر الحاضِر	الفاعِلُ
١)	خافَ	يَخافُ		هُوَ
٢)	خافا	يَخافانِ		هُما
٣)	خافُوا	يَخافُونَ		هُمْ
٤)	خافَتْ	تَخافُ		هِيَ
٥)	خافَتا	تَخافانِ		هُما
٦)	خَفْنَ	يَخَفْنَ		هُنَّ
٧)	خَفْتَ	تَخافُ	خَفْ	أَنْتَ
٨)	خَفْتُما	تَخافانِ	خافا	أَنْتُما
٩)	خَفْتُمْ	تَخافُونَ	خافُوا	أَنْتُمْ
١٠)	خَفْتِ	تَخافِينَ	خافِي	أَنْتِ
١١)	خَفْتُما	تَخافانِ	خافا	أَنْتُما
١٢)	خَفْتُنَّ	تَخَفْنَ	خَفْنَ	أَنْتُنَّ
١٣)	خَفْتُ	أَخافُ		أَنا
١٤)	خَفْنا	نَخافُ		نَحْنُ



متن:

وَ مَزِيدُ الثُّلاثِيِّ لا يُعْتَلُّ مِنْهُ إلاَّ أَرْبَعَةُ أَبْنِيَةٍ وَ هِيَ: أَجابَ، يُجِيبُ، إِجابَةً.

وَ إِسْتِقامَ، يَسْتَقِيمُ، إِسْتِقامَةً.

وَ إِنْقادَ ، يَنْقادُ ، إِنْقِياداً.

وَ إِخْتارَ، يَخْتارُ، إِخْتِياراً.

وَ إِذا بَنَيْتَها لِلْمَفْعُولِ قُلْتَ: أُجِيبَ، يُجابُ وَ اسْتُقِيمَ، يُسْتَقامُ وَ أُنْقِيدَ، يُنْقادُ وَ أُخْتِيرَ، يُخْتارُ.
وَ الأَمْرُ مِنْها: أَجِبْ، أَجِيبا ، أَجِيبُوا.

وَ اسْتَقِمْ، إِسْتَقِيما.

وَ انْقَدْ، إِنْقادا.

وَ إِخْتَرْ، إِخْتارا.

وَ يُصِحُّ نَحْوُ: قَوَّلَ وَ قاوَلَ وَ تَقَوَّلَ وَ تَقاوَلَ وَ زَيَّنَ وَ تَزَيَّنَ وَ سايَرَ وَ تَسايَرَ وَ إِسْوَدَّ وَ إِسْوادَّ وَ إِبْيَضَّ وَ إِبْياضَّ وَ كَذا سائِرُ تَصارِيفِها.

ترجمة:

[4.7] The derivatives of the three-letter verb do not make alterations except in four constructions, they are:

أَجابَ، يُجِيبُ، إِجابَةً وَ إِسْتِقامَ، يَسْتَقِيمُ، إِسْتِقامَةً وَ انْقادَ ، يَنْقادُ ، إِنْقِياداً وَ إِخْتارَ، يَخْتارُ، إِخْتِياراً

When constructed for the object (Passive Voice), you'd say:

أُجِيبَ، يُجابُ وَ أُسْتُقِيمَ، يُسْتَقامُ وَ أُنْقِيدَ يُنْقادُ وَ أُخْتِيرَ، يُخْتارُ

The Command Verb:

أَجِبْ، أَجِيبا ، أَجِيبُوا وَ اسْتَقِمْ، إِسْتَقِيما وَ انْقَدْ ، إِنْقَادا وَ اخْتَرْ، إِخْتارا

The following manner (of conjugation) is proper:

قَوَّلَ وَ قاوَلَ وَ تَقَوَّلَ وَ تَقاوَلَ وَ زَيَّنَ وَ تَزَيَّنَ وَ سايَرَ وَ تَسايَرَ وَ اسْوَدَّ وَ اسْوادَّ وَ ابْيَضَّ وَ ابْياضَّ

Likewise are the remaining conjugations.



[4.7] In the Derivative Verb, there are only four patterns in which there is I'lāl or alterations due to a Weak Letter as the second Original Letter, they are:

١) بابُ: أَفْعَلَ، يُفْعِلُ، إِفْعالاً:	أَجابَ، يُجِيبُ إِجابَةً
٢) بابُ: إِسْتَفْعَلَ، يَسْتَفْعِلُ، إِسْتِفْعالاً:	إِسْتَقامَ، يَسْتَقِيمُ، إِسْتِقامَةً
٣) بابُ: إِنْفَعَلَ، يَنْفَعِلُ، إِنْفِعالاً:	إِنْقادَ ، يَنْقادُ ، إِنْقِياداً
٤) بابُ: إِفْتَعَلَ، يَفْتَعِلُ، إِفْتِعالاً:	إِخْتارَ ، يَخْتارُ ، إِخْتِياراً

Whenever the Weak Letter is preceded by a consonant which is vowelled with Fatḥah, the Weak Letter is converted to Alif which is appropriate for the Fatḥah. When preceded by Kasrah, the Weak Letter is converted to Yā which is appropriate for the Kasrah. Observe the full conjugation of these four verbs:

أَجابَ، يُجِيبُ، إِجابَةً

الصِّيغَةُ	الفِعْلُ الماضِي	الفِعْلُ المُضارِعُ	الأمر الحاضِر	الفاعِلُ
١)	أَجابَ	يُجِيبُ		هُوَ
٢)	أَجابا	يُجِيبانِ		هُما
٣)	أَجابُوا	يُجِيبُونَ		هُمْ
٤)	أَجابَتْ	تُجِيبُ		هِيَ
٥)	أَجابَتا	تُجِيبانِ		هُما
٦)	أَجَبْنَ	يُجِبْنَ		هُنَّ
٧)	أَجَبْتَ	تُجِيبُ	أَجِبْ	أَنْتَ
٨)	أَجَبْتُما	تُجِيبانِ	أَجِيبا	أَنْتُما
٩)	أَجَبْتُمْ	تُجِيبُونَ	أَجِيبُوا	أَنْتُمْ
١٠)	أَجَبْتِ	تُجِيبِينَ	أَجِيبِي	أَنْتِ
١١)	أَجَبْتُما	تُجِيبانِ	أَجِيبا	أَنْتُما
١٢)	أَجَبْتُنَّ	تُجِبْنَ	أَجِبْنَ	أَنْتُنَّ
١٣)	أَجَبْتُ	أُجِيبُ		أَنا
١٤)	أَجَبْنا	نُجِيبُ		نَحْنُ

إِسْتَقامَ، يَسْقِيمُ، إِسْتِقامَةً

الصِّيغَةُ	الفِعْلُ الماضِي	الفِعْلُ المُضارِعُ	الأَمْرُ الحاضِرُ	الفاعِلُ
١)	إِسْتَقامَ	يَسْتَقِيمُ		هُوَ
٢)	إِسْتَقاما	يَسْتَقِيمانِ		هُما
٣)	إِسْتَقامُوا	يَسْتَقِيمُونَ		هُمْ
٤)	إِسْتَقامَتْ	تَسْتَقِيمُ		هِيَ
٥)	إِسْتَقامَتا	تَسْتَقِيمانِ		هُما
٦)	إِسْتَقَمْنَ	يَسْتَقِمْنَ		هُنَّ
٧)	إِسْتَقَمْتَ	تَسْتَقِيمُ	إِسْتَقِمْ	أَنْتَ
٨)	إِسْتَقَمْتُما	تَسْتَقِيمانِ	إِسْتَقِيما	أَنْتُما
٩)	إِسْتَقَمْتُمْ	تَسْتَقِيمُونَ	إِسْتَقِيمُوا	أَنْتُمْ
١٠)	إِسْتَقَمْتِ	تَسْتَقِيمِينَ	إِسْتَقِيمِي	أَنْتِ
١١)	إِسْتَقَمْتُما	تَسْتَقِيمانِ	إِسْتَقِيما	أَنْتُما
١٢)	إِسْتَقَمْتُنَّ	تَسْتَقِمْنَ	إِسْتَقِمْنَ	أَنْتُنَّ
١٣)	إِسْتَقَمْتُ	أَسْتَقِيمُ		أَنا
١٤)	إِسْتَقَمْنا	نَسْتَقِيمُ		نَحْنُ

إِنْقادَ ، يَنْقادُ ، إِنْقِياداً

الصِّيغَةُ	الفِعْلُ الماضِي	الفِعْلُ المُضارِعُ	الأَمْرُ الحاضِرُ	الفاعِلُ
١)	إِنْقادَ	يَنْقادُ		هُوَ
٢)	إِنْقادا	يَنْقادانِ		هُما
٣)	إِنْقادُوا	يَنْقادُونَ		هُمْ
٤)	إِنْقادَتْ	تَنْقادُ		هِيَ
٥)	إِنْقادَتا	تَنْقادانِ		هُما
٦)	إِنْقَدْنَ	يَنْقَدْنَ		هُنَّ
٧)	إِنْقَدْتَ	تَنْقادُ	إِنْقَدْ	أَنْتَ
٨)	إِنْقَدْتُما	تَنْقادانِ	إِنْقادا	أَنْتُما
٩)	إِنْقَدْتُمْ	تَنْقادُونَ	إِنْقادُوا	أَنْتُمْ
١٠)	إِنْقَدْتِ	تَنْقادِينَ	إِنْقادِي	أَنْتِ
١١)	إِنْقَدْتُما	تَنْقادانِ	إِنْقادا	أَنْتُما
١٢)	إِنْقَدْتُنَّ	تَنْقَدْنَ	إِنْقَدْنَ	أَنْتُنَّ
١٣)	إِنْقَدْتُ	أَنْقادُ		أَنا
١٤)	إِنْقَدْنا	نَنْقادُ		نَحْنُ

إِخْتارَ، يَخْتارُ، إِخْتِياراً

الصِّيغَةُ	الفِعْلُ الماضِي	الفِعْلُ المُضارِعُ	الأَمْرُ الحاضِرُ	الفاعِلُ
١)	إِخْتارَ	يَخْتارُ		هُوَ
٢)	إِخْتارا	يَخْتارانِ		هُما
٣)	إِخْتارُوا	يَخْتارُونَ		هُمْ
٤)	إِخْتارَتْ	تَخْتارُ		هِيَ
٥)	إِخْتارَتا	تَخْتارانِ		هُما
٦)	إِخْتَرْنَ	يَخْتَرْنَ		هُنَّ
٧)	إِخْتَرْتَ	تَخْتارُ	إِخْتَرْ	أَنْتَ
٨)	إِخْتَرْتُما	تَخْتارانِ	إِخْتارا	أَنْتُما
٩)	إِخْتَرْتُمْ	تَخْتارُونَ	إِخْتارُوا	أَنْتُمْ
١٠)	إِخْتَرْتِ	تَخْتارِينَ	إِخْتارِي	أَنْتِ
١١)	إِخْتَرْتُما	تَخْتارانِ	إِخْتارا	أَنْتُما
١٢)	إِخْتَرْتُنَّ	تَخْتَرْنَ	إِخْتَرْنَ	أَنْتُنَّ
١٣)	إِخْتَرْتُ	أَخْتارُ		أَنا
١٤)	إِخْتَرْنا	نَخْتارُ		نَحْنُ

The same verbs constructed for the object (Passive Voice Verb):

أُجِيبَ، يُجابُ (مجهول)

الصِّيغَةُ	الفِعْلُ الماضِي	الفِعْلُ المُضارِعُ	الفاعِلُ
١)	أُجِيبَ	يُجابُ	هُوَ
٢)	أُجِيبا	يُجابانِ	هُما
٣)	أُجِيبُوا	يُجابُونَ	هُمْ
٤)	أُجِيبَتْ	تُجابُ	هِيَ
٥)	أُجِيبَتا	تُجابانِ	هُما
٦)	أُجِبْنَ	يُجَبْنَ	هُنَّ
٧)	أُجِبْتَ	تُجابُ	أَنْتَ
٨)	أُجِبْتُما	تُجابانِ	أَنْتُما
٩)	أُجِبْتُمْ	تُجابُونَ	أَنْتُمْ
١٠)	أُجِبْتِ	تُجابِينَ	أَنْتِ
١١)	أُجِبْتُما	تُجابانِ	أَنْتُما
١٢)	أُجِبْتُنَّ	تُجَبْنَ	أَنْتُنَّ
١٣)	أُجِبْتُ	أُجابُ	أَنا
١٤)	أُجِبْنا	نُجابُ	نَحْنُ

أُسْتُقِيمَ، يُسْتَقامُ (مجهول)

الصِّيغَةُ	الفِعْلُ الماضِي	الفِعْلُ المُضارِعُ	الفاعِلُ
١)	أُسْتُقِيمَ	يُسْتَقامُ	هُوَ
٢)	أُسْتُقِيما	يُسْتَقامانِ	هُما
٣)	أُسْتُقِيمُوا	يُسْتَقامُونَ	هُمْ
٤)	أُسْتُقِيمَتْ	تُسْتَقامُ	هِيَ
٥)	أُسْتُقِيمَتا	تُسْتَقامانِ	هُما
٦)	أُسْتُقِمْنَ	يُسْتقَمْنَ	هُنَّ
٧)	أُسْتُقِمْتَ	تُسْتَقامُ	أَنْتَ
٨)	أُسْتُقِمْتُما	تُسْتَقامانِ	أَنْتُما
٩)	أُسْتُقِمْتُمْ	تُسْتَقامُونَ	أَنْتُمْ
١٠)	أُسْتُقِمْتِ	تُسْتَقامِينَ	أَنْتِ
١١)	أُسْتُقِمْتُما	تُسْتَقامانِ	أَنْتُما
١٢)	أُسْتُقِمْتُنَّ	تُسْتقَمْنَ	أَنْتُنَّ
١٣)	أُسْتُقِمْتُ	أُسْتَقامُ	أَنا
١٤)	أُسْتُقِمْنا	نُسْتَقامُ	نَحْنُ

أُنْقِيدَ، يُنْقادُ (مجهول)

الصِّيغَةُ	الفِعْلُ الماضِي	الفِعْلُ المُضارِعُ	الفاعِلُ
١)	أُنْقِيدَ	يُنْقادُ	هُوَ
٢)	أُنْقِيدا	يُنْقادانِ	هُما
٣)	أُنْقِيدُوا	يُنْقادُونَ	هُمْ
٤)	أُنْقِيدَتْ	تُنْقادُ	هِيَ
٥)	أُنْقِيدَتا	تُنْقادُ	هُما
٦)	أُنْقِدْنَ	يُنْقَدْنَ	هُنَّ
٧)	أُنْقِدْتَ	تُنْقادُ	أَنْتَ
٨)	أُنْقِدْتُما	تُنْقادانِ	أَنْتُما
٩)	أُنْقِدْتُمْ	تُنْقادُونَ	أَنْتُمْ
١٠)	أُنْقِدْتِ	تُنْقادِينَ	أَنْتِ
١١)	أُنْقِدْتُما	تُنْقادانِ	أَنْتُما
١٢)	أُنْقِدْتُنَّ	تُنْقَدْنَ	أَنْتُنَّ
١٣)	أُنْقِدْتُ	أُنْقادُ	أَنا
١٤)	أُنْقِدْنا	نُنْقادُ	نَحْنُ

أُخْتِيرَ، يُخْتارُ (مجهول)

الصِّيغَةُ	الفِعْلُ الماضِي	الفِعْلُ المُضارِعُ	الفاعِلُ
١)	أُخْتِيرَ	يُخْتارُ	هُوَ
٢)	أُخْتِيرا	يُخْتارانِ	هُما
٣)	أُخْتِيرُوا	يُخْتارُونَ	هُمْ
٤)	أُخْتِيرَتْ	تُخْتارُ	هِيَ
٥)	أُخْتِيرَتا	تُخْتارانِ	هُما
٦)	أُخْتِرْنَ	يُخْتَرْنَ	هُنَّ
٧)	أُخْتِرْتَ	يُخْتارُ	أَنْتَ
٨)	أُخْتِرْتُما	تُخْتارانِ	أَنْتُما
٩)	أُخْتِرْتُمْ	تُخْتارُونَ	أَنْتُمْ
١٠)	أُخْتِرْتِ	تُخْتارِينَ	أَنْتِ
١١)	أُخْتِرْتُما	تُخْتارانِ	أَنْتُما
١٢)	أُخْتِرْتُنَّ	تُخْتَرْنَ	أَنْتُنَّ
١٣)	أُخْتِرْتُ	أُخْتارُ	أَنا
١٤)	أُخْتِرْنا	نُخْتارُ	نَحْنُ

In other patterns, Weak Letters are treated as Sound Letters in all respects. They are able to hold their own vowels and undergo no I'lāl or alteration, as in:

الباب	الأَمْثِلَةُ	
بابُ فَعَّلَ، يُفَعِّلُ، تَفْعِيلاً:	قَوَّلَ يُقَوِّلُ تَقْوِيلاً	زَيَّنَ، يُزَيِّنُ، تَزْيِيناً
بابُ فاعَلَ، يُفاعِلُ، مَفاعَلَةً	قاوَلَ، يُقاوِلُ، مَقاوَلَةً	سايَرَ، يُسايِرُ، مُسايَرَةً
بابُ تَفَعَّلَ، يَتَفَعَّلُ، تَفَعُّلاً	تَقَوَّلَ، يَتَقَوَّلُ، تَقَوُّلاً	تَزَيَّنَ، يَتَزَيَّنُ، تَزَيُّناً
بابُ تَفاعَلَ، يَتَفاعَلُ، تَفاعُلاً	تَقاوَلَ، يَتَقاوَلُ، تَقاوُلاً	تَسايَرَ، يَتَسايَرُ، تَسايُراً
بابُ إِفْعَلَّ، يَفْعَلُّ، إِفْعِلَلاً	إِسْوَدَّ ، يَسْوَدُّ ، إِسْوِدَداً	إِبْيَضَ، يَبْيَضُّ، إِبْيِضَضاً
بابُ إِفْعالَّ، يَفْعالُّ، إِفْعِيلَلاً	إِسْوادَّ ، يَسْوادُّ ، إِسْوِيداداً	إِبْياضَّ، يَبْياضُّ، إِبْيِضاضاً

❁ ❁ ❁

متن:

وَ إِسْمُ الفاعِلِ مِنَ الثُّلاثِيِّ المُجَرَّدِ يُعْتَلُّ بِالهَمْزَةِ كَصائِنٍ وَ بائِعٍ وَ مِنَ المَزِيدِ فِيهِ يُعْتَلُّ بِما أُعْتَلُّ بِهِ المُضارِعُ كَمُجِيبٍ وَ مُسْتَقِيمٍ وَ مُنْقادٍ وَ مُخْتارٍ.

وَ إِسْمُ المَفْعُولِ مِنَ الثُّلاثِيِّ المُجَرَّدِ يُعْتَلُّ بِالنَّقْلِ وَ الحَذْفِ كَمَصُونٍ وَ مَبِيعٍ. وَ المَحْذُوفُ واوُ مَفْعُولٍ عِنْدَ سِيبَوَيهْ وَ عَيْنُ الفِعْلِ عِنْدَ أَبِي الحَسَنِ الأَخْفَشِ.

وَ بَنُو تَمِيمٍ يُثْبِتُونَ اليآءَ، فَيَقُولُونَ مَبْيُوعٌ.

وَ مِنَ المَزِيدِ فِيهِ يُعْتَلُّ بِالنَّقْلِ وَ القَلْبِ إِنِ اعْتُلَّ فِعْلُهُ كَمُجابٍ وَ مُسْتَقامٍ وَ مُنْقادٍ وَ مُخْتارٍ.

ترجمة:

[4.8] The Active Participle from the three-letter Primary Verb is altered by Hamzah, as in: صائِنٌ and بائِعٌ. From the Derivative Verb, it is altered by that which alters it in the present-tense verb, as in: مُجِيبٌ، مُسْتَقِيمٌ، مُنْقادٌ ، مُخْتارٌ.

The Passive Participle from the three-letter Primary Verb alters the verb with the transfer (of vowels) and elision, as in: مَصُونٌ، مَبِيعٌ. The elided letter of the pattern (مَفْعُولٌ) is Wāw with Sibawaih and the second Original Letter with Abu-Hasan al-Akhfash. The Bani Tameem maintain the Yā, therefore, they say: مَبْيُوعٌ.

The Derivative Verb, it is altered by transfer (of a vowel) and conversion (of a letter), if its verb is altered (in the same manner), as in: مُجابٌ، مُسْتَقامٌ، مُنْقادٌ ، مُخْتارٌ.



[4.8] The Active Participle of the three-letter Primary Verb is on the pattern of: فائِلٌ. This pattern, whose origin is فاعِلٌ, is accomplished by altering the Weak Letter to Hamzah, as in: صاوِن–صائِن. The conversion of the second Original Letter to Hamzah is more appropriate for the Kasrah since the Weak Letter cannot maintain its own vowel in this pattern.

In the Derivative Verb, the same factors which form the present-tense verb also dictate the form of the Active Participle. As previously mentioned, in some patterns the vowel on the consonant preceding the Weak Letter determines which letter the Weak Letter is converted to. When preceded by Fatḥah, the Weak Letter is converted to Alif, when preceded by Kasrah, it is converted to Yā and when preceded by Ḍammah, it is converted to Wāw, as in:

- (مُجِيبٌ) on the pattern of: مُفْعِلٌ.
- (مُسْتَقِيمٌ) on the pattern of: مُسْتَفْعِلٌ.
- (مُنْقادٌ) on the pattern of: مُنْفَعِلٌ.
- (مُخْتارٌ) on the pattern of: مُفْتَعِلٌ.

Regarding the Passive Participle derived from the Primary Verb, it arrives at its form due to shifting the vowel forward and elision of the Weak Letter, as in:

- (مَصُونٌ) on the pattern of: مَفْعُولٌ. The vowel on the Weak Letter is shifted forward and the second Original Letter is elided.
- (مَبِيعٌ) on the same pattern مَفْعُولٌ. Here the vowel on the Weak Letter is shifted forward, then the Weak Letter is already appropriate for the Kasrah before it.

Two great scholars, Sibwaih and Abul-Hasan al-Akhfash were of differing opinions with regard to these patterns. Sibwaih was of the opinion that it was the Wāw in the pattern which is elided while Abu-Hasan was of the opinion that it was the second Original Letter which is elided. The Bani Tameem formed words on the original pattern, as in: مَصْيُونٌ، مَبْيُوعٌ.

Regarding the Passive Participle derived from the Derivative Verbs, their patterns are derived from the Active Voice verb which have already undergone I'lāl for its form. However, according to the rule, whichever vowel precedes the Weak Letter determines the form of the Weak Letter, as in:

- (مُجابٌ) on the pattern of (مُفْعَلٌ), its origin is: يُجِيبُ. The Fatḥah (in the pattern) is shifted forward and the Weak Letter is converted to Alif.
- (مُسْتَقامٌ) on the pattern of (مُسْتَفْعَلٌ), its origin is: يَسْتَقِيمُ. Again, the Fatḥah (in the pattern) is shifted forward and the Weak Letter is converted to Alif.
- (مُنْقادٌ) on the pattern of (مُنْفَعَلٌ), its origin is: يَنْقادُ. The Fatḥah on the second Original Letter is shifted forward.
- (مُخْتارٌ) on the pattern of (مُفْتَعَلٌ), its origin is: يَخْتارُ. Again, the Fatḥah on the second Original Letter is shifted forward.



متن:

الثالث

المُعْتَلُّ اللاَّمُ

وَ يُقالُ لَهُ النَّاقِصُ وَ ذُو الأَرْبَعَةِ لِكَوْنِ ماضِيهِ عَلَىٰ أَرْبَعَةِ أَحْرُفٍ إِذا أَخْبَرْتَ عَنْ نَفْسِكَ، نَحْوُ: غَزَوْتُ وَ رَمَيْتُ. فَالمُجَرَّدُ تُقْلَبُ فِيهِ الواوُ وَ اليآءُ أَلِفاً إِذا تَحَرَّكَتا وَ انْفَتَحَ ما قَبْلُهُما كغَزَىٰ وَ رَمَىٰ وَ عَصاً وَ رَحىً.

وَ كَذٰلِكَ الفِعْلُ الزَّائِدُ عَلَىٰ الثَّلاثَةِ كَأَعْطَىٰ وَ اشْتَرَىٰ وَ اسْتَقْصَىٰ. وَ كَذٰلِكَ إِسْمُ المَفْعُولِ كَالمُعْطَىٰ وَ المُشْتَرَىٰ وَ المُسْتَقْصَىٰ. وَ كَذٰلِكَ إِذا لَمْ يُسَمَّ فاعِلُهُ مِنَ المُضارِعِ كَقَوْلِكَ: يُعْطَىٰ وَ يُغْزَىٰ وَ يُرْمَىٰ.

ترجمة:

Third

Mu'tall of the Third Original Letter

[4.9] It is called Nāqiṣ and possesses four (letters) due to its past-tense being comprised of four letters when it informs regarding itself, as in: غَزَوْتُ، رَمَيْتُ. Then, the Primary Verb converts the Wāw and Yā to Alif when they are vowelled and that which precedes it is vowelled with Fatḥah, like: غَزَىٰ، رَمَىٰ، عَصا ، وَحىً.

Likewise, is the verb in excess of three letters, like: أَعْطَىٰ، إِشْتَرَىٰ، إِسْتَقْصَىٰ. Likewise is the Passive Participle, like: مُعْطَىٰ، المُشْتَرَىٰ، المُسْتَقْصَىٰ. Likewise, when (a verb's) subject is not mentioned in the present-tense, like your saying: يُعْطَىٰ، يُغْزَىٰ، يُرْمَىٰ.



[4.9] Nāqiṣ is the term used to signify that the Weak Letter is the third Original Letter. It is also said to possess four letters when the verb gives information about itself, as opposed to informing about others, such as they, them, etc. Characteristic of this group is that the Weak Letters Wāw and Yā are converted to Alif when either are preceded by a consonant vowelled with Fatḥah, as in (the root word is in parenthesis):

غَزَىٰ (غزو) ، رَمَىٰ (رمي) ، عَصَا (عصو) ، وَحىً (وحي)

The same rule is applicable for the Primary and Derivative Verbs, as in: أَعْطَىٰ، إِشْتَرَىٰ، إِسْتَقْصَىٰ. The Passive Participle also reflects this rule since it requires that the consonant preceding its final consonant is vowelled with Fatḥah, as in: مُعْطَىٰ، المُشْتَرَىٰ، المُسْتَقْصَىٰ.

This rule is also applicable in the present-tense Passive Voice Verb, Primary and Derivative, when the verb is devoid of attached subject-markers, as in: يُعْطَىٰ، يُغْزَىٰ، يُرْمَىٰ.

In the Active Voice past-tense verb, the verb reverts to the original third letter whenever the pronoun of the subject is added, as in: غَزَوْتُ، رَمَيْتُ، رَضِيْتُ.



متن:

وَ أَمَّا الماضِي، فَتَحْذِفُ اللاَّمَ مِنْهُ فِي مِثالِ (فَعَلُوا) مُطْلَقاً وَ فِي مِثالِ (فَعَلَتْ) وَ (فَعَلَتا) إِذا انْفَتَحَ ما قَبْلَها وَ تَثْبُتُ فِي غَيْرِها، فَتَقُولُ:

غَزا، غَزَوا، غَزَوْا، غَزَتْ، غَزَتا، غَزَوْنَ إِلَىٰ آخِرِهِ. وَ رَمَىٰ، رَمَيا، رَمَوْا إِلَىٰ آخِرِهِ. وَ رَضِيَ، رَضِيا، رَضُوا إِلَىٰ آخِرِهِ. وَ كَذٰلِكَ سَرُو، سَرُوَا، سَرُوْا إِلَىٰ آخِرِهِ.

وَ إِنَّما فُتِحَتْ ما قَبْلُ واوِ الضَّمِيرِ فِي غَزَوْا وَ رَمَوْا وَ ضُمَّتْ فِي رَضُوا وَ سرُوا، لأَنَّ واوَ الضَّمِيرِ إِذا إِتَّصَلَتْ بِالفِعْلِ النَّاقِصِ بَعْدَ حَذْفِ اللاَّمِ، فَإِنْ إِنْفَتَحَ ما قَبْلَها أُبْقِيَ عَلَىٰ الفَتْحَةِ وَ إِنِ انْضَمَّ أَوِ انْكَسَرَ ضُمَّ.

وَ أَصلُ رَضُوا، رَضِيُوا، فَنُقِلَتْ ضَمَّةُ اليآءِ إِلَىٰ الضَّادِ وَ حُذِفَتِ اليآءُ لِإِلْتِقاءِ السَّاكِنَيْنِ.

ترجمة:

[4.10] Regarding the past-tense, the third Original Letter is elided in the example of (فَعَلُوا), without exception, and in the example of (فَعَلَتْ) and (فَعَلَتا) when the preceding consonant is vowelled with Fatḥah. (The third Original Letter) remains in forms besides these. You'd say:

غَزا، غَزَوَا، غَزَوْا، غَزَتْ، غَزَتا، غَزَوْا إِلَىٰ آخِرِهِ وَ رَمَىٰ، رَمَيا، رَمَوْا إِلَىٰ آخِرِهِ وَ رَضِيَ، رَضِيا، رَضُوا إِلَىٰ آخِرِهِ

Likewise, is: سَرُوَ، سَرُوَا، سَرُوا إِلَىٰ آخِرِهِ.

That which precedes the Wāw of the pronoun is vowelled with Fatḥah in (غَزَوْا) and (رَمَوْا). It is vowelled with Ḍammah in (رَضُوا) and (سَرُوا) because the Wāw of the pronoun, when it attaches to the Nāqiṣ verb after the elision of the third Original Letter, if that which precedes (the third Original Letter) is vowelled with Fatḥah, it remains vowelled with Fatḥah. If it is vowelled with Ḍammah or Kasrah, it will be vowelled with Ḍammah. The origin of (رَضُوا) and (رَضِيُوا). The Ḍammah of the Yā is transferred to the Ḍād and the Yā is elided due to the meeting of two Sākin letters.



شرح:

[4.10] In the past-tense verb, due to the necessity of preventing two Sākin letters from meeting, the third Original Letter is elided in three forms of the verb, namely the third-person masculine plural (فَعَلُوا), the third-person feminine singular (فَعَلَتْ) and third-person feminine dual (فَعَلَتا). Originally, the verb would have been (غَزَوُوا) or (رَمَيُوا) in the masculine plural, however the meeting of two Sākin letters disallows this construction and the Weak Letter is elided, resulting in (غَزَوْا) and (رَمَوْا). In the feminine singular, two Sākin letters are together since the Weak Letter does not hold its own vowel in this situation, as in: غَزَيْتْ، رَمَيْتْ. Again, the Weak Letter is elided preventing the meeting of two Sākin letters. In the feminine dual, it was originally (غَزَيْتا) and (رَمَيْتا). Since both the Weak Letter and the Tā are Sākin, the Weak Letter is elided, resulting in (غَزَتا) and (رَمَتا). The situation of the verb (رَضِيَ) differs in the feminine singular since its Weak Letter is preceded by Kasrah, it becomes رَضِيَتْ since Sākin letters are not being joined together.

When the verb comes to the form of the third-person feminine plural, the third Original Letter reverts back to its origin, be it Wāw or Yā, as in:

غَزا ، غَزَوَا ، غَزَوْا ، غَزَتْ، غَزَتا ، غَزَوْنَ وَ رَمَى، رَمَيا ، رَمَوْا ، رَمَتْ، رَمَتا ، رَمَيْنَ وَ رَضِيَ، رَضِيا ، رَضُوا ، رَضِيَتْ، رَضِيَتا ، رَضِينَ



متن:

وَ أَمَّا المُضارِعُ، فَتُسْكَنُ الواوُ وَ اليآءُ وَ الأَلِفُ مِنْهُ فِي الرَّفْعِ وَ يُحْذَفْنَ فِي الجَزْمِ وَتُفْتَحُ الواوُ وَ اليآءُ فِي النَّصْبِ وَ تُثْبَتُ الأَلِفُ وَ يُسْقِطُ الجازِمُ وَ النَّاصِبُ النُّوناتِ إِلاَّ نُونَ جماعَةِ المُؤَنَّثِ، فَتَقُولُ:

لَمْ يَغْزُ، لَمْ يَغْزُوَا ، لَمْ يَغْزُوا.

وَ لَمْ يَرْمِ، لَمْ يَرْمِيا ، لَمْ يَرْمُوا.

وَ لَمْ يَرْضَ، لَمْ يَرْضَيا ، لَمْ يَرْضَوْا.

وَ لَنْ يَغْزُوَ وَ لَنْ يَرْمِيَ وَ لَنْ يَرْضَى.

ترجمة:

[4.11] Regarding the present-tense verb, its (Weak Letter) Wāw, Yā and Alif are Sākin in the nominative state and elided in the Jussive state. The Wāw and Yā are vowelled with Fatḥah in the accusative state. The Alif remains (as is). The jussive and accusative states drops the letters Nūn, except for the Nūn of the feminine plural. You'd say:

لَمْ يَغزُ، لَمْ يَغزُوَا ، لَمْ يَغْزُوا وَ لَمْ يَرْمِ، لَمْ يَرْمِيا ، لَمْ يَرْمُوا وَ لَمْ يَرْضَ، لَمْ يَرْضَيا ، لَمْ يَرْضَوْا

وَ لَنْ يَغْزُوَ وَ لَنْ يَرْمِيَ وَ لَنْ يَرْضَىٰ

شرح:

[4.11] The Weak Letters, Wāw, Yā and Alif are vowelless or Sākin in their normal state, meaning the nominative state, as in: يَغْزُو، يَرْمِي، يَرْضَىٰ. In the jussive state, the Weak Letters are elided to indicate that the verb is Sākin at its end, as in: لَمْ يَغْزُ، لَمْ يَرْمِ، لَمْ يَرْضَ. However, in the accusative state, the Wāw and Yā are vowelled with Fatḥah, as in: لَنْ يَغْزُوَ، لَنْ يَرْمِيَ. The Alif is unchanged as it is unable to hold a vowel on its own in any state, as in: لَنْ يَرْضَىٰ.

In both the jussive and accusative states, the Nūns, meaning the Nūns of the duals, the masculine plurals and the second-person feminine singular, are elided as an indicator of either the jussive or accusative states, as in:

لَمْ يَغْزُوَا ، لَمْ يَغْزُوا ، لَمْ تَغْزِي وَ لَمْ يَرْمِيا ، لَمْ يَرْمُوا ، لَمْ تَرْمِي وَ لَمْ يَرْضَيا ، لَمْ يَرْضَوْا ، لَمْ تَرْضَىٰ

لَنْ يَغزُوَا ، لَنْ يَغْزُوا ، لَنْ يَغْزِي وَ لَنْ يَرْمِيا ، لَنْ يَرْمُوا ، لَنْ تَرْمِي وَ لَنْ يَرْضَيا ، لَنْ يَرْضَوْا ، لَنْ يَرْضَىٰ

Only the Nūn of the feminine plurals remain unchanged in both the jussive and accusative states, as in: لَمْ يَغْزُونَ، لَمْ يَرْمِينَ، لَمْ يَرْضَيْنَ وَ لَنْ يَغْزُونَ، لَنْ يَرْمِينَ، لَنْ يَرْضَيْنَ.



متن:

وَ تُثْبِتُ لامَ الفِعْلِ فِي فِعْلِ الإِثْنَيْنِ وَ جماعَةِ الإناثِ وَ تُحْذَفُ مِنْ فِعْلِ جماعَةِ الذُّكُورِ وَ فِعْلِ الواحِدَةِ المُخاطَبَةِ، فَتَقُولُ:

يَغْزُو ، يَغْزُوانِ، يَغْزُونَ، تَغْزُو ، تَغْزُوانِ، يَغْزُونَ، تَغْزُو ، تَغْزُوانِ، تَغْزُونَ، تَغْزِينَ، تَغْزُوانِ، تَغْزُونَ

أَغْزُو ، نَغْزُو.

وَ يَسْتَوِي فِيهِ لَفْظُ جماعَةِ الذُّكُورِ وَ الإناثِ فِي الخِطابِ وَ الغَيْبَةِ وَ يَخْتَلِفُ فِي التَّقْدِيرِ، فَوَزْنُ المُذَكَّرِ (يَفْعُونَ) وَ (تَفْعُونَ)، وَ وَزْنُ المُؤَنَّثِ (يَفْعُلْنَ) وَ (تَفْعُلْنَ). وَ تَقُولُ:

يَرْمِي، يَرْمِيانِ، يَرْمُونَ، تَرْمِي، تَرْمِيانِ، يَرْمِينَ، تَرْمِي، تَرْمِيانِ، تَرْمُونَ، تَرْمِينَ، تَرْمِيانِ، تَرْمِينَ، أَرْمِي، نَرْمِي. وَ أَصلُ (يَرْمُونَ) يَرْمِيُونَ، فَفُعِلَ بِهِ ما فُعِلَ بِرَضُوا.

ترجمة:

[4.12] The third Original Letter remains in the duals and feminine plurals. It is elided in the masculine plurals and second-person feminine singular. You'd say:

تَغْزُو، يَغْزُوانِ، يَغْزُونَ، تَغْزُو، تَغْزُوانِ، يَغْزُونَ. تَغْزُو، تَغْزُوانِ، تَغْزُونَ، تَغْزِينَ، تَغْزُوانِ، تَغْزُونَ أَغْزُو، نَغْزُو

The verbs of the masculine and feminine plurals in the second and third-person are the same, however, they differ in estimation. The patterns of the masculine are (يَفْعُونَ) and (تَفْعُونَ). The patterns of the feminine are (يَفْعُلْنَ) and (تَفْعُلْنَ). You'd say:

يَرْمِي، يَرْمِيانِ، يَرْمُونَ، تَرْمِي، تَرْمِيانِ، يَرْمِينَ، تَرْمِي، تَرْمِيانِ، تَرْمُونَ، تَرْمِينَ، تَرْمِيانِ، تَرْمِينَ، أَرْمِي، نَرْمِي

The origin of (يَرْمُونَ) was (يَرْمِيُونَ), then whatever was done to (رَضُوا) is done to it.

شرح:

[4.12] In some forms of the present-tense verb, the third Original Letter is elided in some forms due to the meeting of two Sākin letters wherein it is the Weak Letter which is always elided. The third Original Letter remains in the third-person singulars, like (يَغْزُو، تَغْزُو), the third-person duals (يَغْزُوَانِ، تَغْزُوَانِ), the second-person masculine singular (تَغْزُو), the second-person duals (تَغْزُوَانِ) and the first-person verbs, singular and plural (أَغْزُو، نَغْزُو). The third Original Letter is elided in the forms of the masculine plurals (يَغْزُونَ، تَغْزُونَ) and the second-person feminine singular (تَغْزِينَ). In these two forms, the Wāw and Yā are indicators of the verb's pronoun of the subject, not the Original Letter.

The forms of the masculine and feminine plurals are the same in form, however, they differ in the estimation of their original patterns. The masculine plurals were originally on the pattern of (يَفْعُلُونَ، تَفْعُلُونَ), however, due to the meeting of two Sākin letters, as in: يَغْزُوونَ، تَغْزُوونَ, the Weak Letter (the third Original Letter) is elided resulting in (يَغْزُونَ، تَغْزُونَ). In the second-person feminine singular, the verb was originally on the pattern of (تَفْعُلِينَ). Again, due to the meeting of two Sākin letters, as in: تَغْزُوِيْنَ, the Weak Letter is elided and the vowel is changed to Kasrah thereby forming a long vowel resulting in (تَغْزِينَ).

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متن:

وَ هٰكَذا حُكْمُ ما كانَ قَبْلُ لامِهِ مَكْسُوراً كَيَهْدِي وَ يُناجِي وَ تَرْتَجِي وَ يَنْبَرِي وَ يَسْتَدْعِي وَ يَرْعَوِي وَ يَعْرَوْرِي.

وَ تَقُول:

يَرْضىٰ، يَرْضيانِ، يَرْضَوْنَ، تَرْضىٰ، تَرْضيانِ: يَرْضَيْنَ، تَرْضىٰ، تَرْضيانِ، تَرْضَوْنَ، تَرْضَيْنَ، تَرْضيانِ، تَرْضَيْنَ، أَرْضىٰ، نَرْضىٰ.

وَ هٰكَذا قِياسُ كُلِّ ما كانَ قَبْلُ لامِهِ مَفْتُوحاً، نَحْوُ: يَتَمَطّىٰ وَ يَتصابَىٰ وَ يَتَقَلْسَىٰ.

وَ لَفْظُ الواحِدَةِ المُؤَنَّثِ فِي الخِطابِ كَلَفْظِ الجَمْعِ فِي بابَيْ يَرْمِي وَ يَرْضىٰ، وَ التَّقْدِيرُ مُخْتَلِفٌ فَوَزْنُ الواحِدَةِ (تَفْعِينَ) وَ (تَفْعَيْنَ) وَ وَزْنُ الجَمْعِ (تَفْعِلْنَ) وَ (تَفْعَلْنَ).

ترجمة:

[4.13] Likewise, is the ruling of the verb whose consonant preceding its end is vowelled with Kasrah, like:

يَهْدِي وَ يُناجِي وَ يَرْتَجِي وَ يَنْبَرِي وَ يَسْتَدْعِي وَ يَرْعَوِي وَ يَعْرَوْرِي.

You'd say:

يَرْضىٰ، يَرْضيانِ، يَرْضَوْنَ، تَرْضىٰ، تَرْضيانِ، يَرْضَيْنَ، تَرْضىٰ، تَرْضيانِ، تَرْضَوْنَ، تَرْضَيْنَ، تَرْضيانِ، تَرْضَيْنَ أَرْضىٰ، نَرْضىٰ

Likewise, is the analogy of every verb whose consonant preceding its end is vowelled with Fatḥah, as in: يَتَمَطّىٰ وَ يَتَصابَىٰ، وَ يَتَقَلْسَىٰ. The feminine singular in the second-person is like the form of the plural in the pattern group of (يَرْمِي) and (يَرْضىٰ), however, the estimation (of its original pattern) differs. The (patterns of the second-person) feminine singulars are: تَفْعِينَ وَ تَفْعَيْنَ. The (patterns of the feminine) plurals are: تَفْعِلْنَ وَ تَفْعَلْنَ.

شرح:

[4.13] Based on the rules mentioned in the previous sections, an analogy can be made regarding Nāqiṣ verbs whose consonant preceding its end is vowelled with Fatḥah, as in: يَتَمَطَّى، يَتَصابَى، يَتَقَلْسَى, on the patterns of: (يَتَفَعَّلُ، يَتَفاعَلُ، يَتَفَعْلَى), respectively. Essentially, since the consonant preceding its end is vowelled with Fatḥah, the Weak Letter will be converted to Alif, meaning Alif Maqṣūrah, even if the Weak Letter was originally Wāw, as in: يَتَمَطَّى. Its root is (مطو).

If Kasrah precedes the Weak Letter, the Weak Letter is considered to be Yā as Alif Maqṣūrah requires that it is preceded by Fatḥah, therefore, (يَتَمَطَّى) is terminated with Alif and (يَرْمِي) is terminated with Yā.

Another analogy which can be made is that when the original pattern of the Nāqiṣ verb has a Kasrah or Fatḥah preceding its final consonant, the patterns of the second-person feminine singular and the feminine plurals are on the following patterns: (تَفْعِينَ، تَفْعَيْنَ) and (تَفْعِلْنَ، تَفْعَلْنَ), for the feminine singular and feminine plurals, respectively, as in: تَرْمِينَ، تَرْضَيْنَ and تَرْمِينَ، وَ تَرْضَيْنَ. As previously mentioned, both verbs are apparently the same, however, it can be seen that the estimation of the original pattern for each is different.



متن:

وَ الأَمْرُ مِنْها:

أُغْزُ، أُغْزُوَا، أُغْزُوا، أُغْزِي، أُغْزُوَا، أُغْزُونَ.

وَ إِرْمِ، إِرْمِيا، إِرْمُوا، إِرْمِي، إِرْمِيا، إِرْمِينَ.

وَ إِرْضَ، إِرْضَيا، إِرْضَوْا، إِرْضَيْ، إِرْضَيا، إِرْضَيْنَ.

ترجمة:

[4.14] The Command Verbs (derived from these verbs are):

أُغْزُ، أُغْزُوَا، أُغْزُوا، أُغْزِي، أُغْزُوَا، أُغْزُونَ وَ إِرْمِ، إِرْمِيا، إِرْمُوا، إِرْمِي، إِرْمِيا، إِرْمِينَ وَ إِرْضَ، إِرْضَيا، إِرْضَوْا، إِرْضَيْ، إِرْضَيا، إِرْضَيْنَ.

شرح:

[4.14] The Command Verb derived from the Nāqiṣ verb will have the final consonant elided, meaning the third Original Letter, in the masculine singular form (أُغْزُ، إِرْمِ، إِرْضَ) and the feminine singular (أُغْزِي، إِرْمِي، إِرْضَيْ).

Therefore, the Command Verbs on the patterns of (أُفْعُلْ، إِفْعِلْ، إِفْعَلْ), respectively, are:

أُغْزُ، أُغْزُوَا ، أُغْزُوا ، أُغْزِي، أُغْزُوَا ، أُغْزُونَ

وَ إِرْمِ، إِرْمِيا ، إِرْمُوا ، إِرْمِي، إِرْمِيا ، إِرْمِينَ

وَ إِرْضَ، إِرْضَيا ، إِرْضَوْا ، إِرْضَيْ، إِرْضَيا ، إِرْضَيْنَ

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متن:

وَ إِذا أَدْخَلْتَ عَلَيْها نُونَ التَّأْكِيدِ أُعِيدَتِ اللاَّمُ المَحْذُوفَةُ فَتَقُولُ: أُغْزُوَنَّ، أُغْزُوانِّ وَ إِرْمِيَنَّ وَ إِرْضَيَنَّ.

ترجمة:

[4.15] When the Nūn of Takeed is entered upon (the Nāqiṣ Command Verb), the elided third Original Letter returns, you'd say: أُغْزُوَنَّ، أُغْزُوانِّ، إِرْمِيَنَّ، إِرْضَيَنَّ.



[4.15] The Nāqiṣ Command Verb with the Nūn of Takeed attached is as follows:

أُغْزُوَنَّ، أُغْزُوَانِّ، أُغْزُنَّ، أُغْزِنَّ، أُغْزُوَانِّ، أُغْزُونانِّ وَ إِرْمِيَنَّ، إِرْمِيانِّ، إِرْمُنَّ، إِرْمِنَّ، إِرْمِيانِّ، إِرْمِينانِّ

وَ إِرْضَيَنَّ، إِرْضَيانِّ، إِرْضَوُنَّ، إِرْضِنَّ، إِرْضَيانِّ، إِرْضَيْنانِّ

The complete conjugation of the verbs (غَزَى، يَغْزُو وَ رَمَىٰ، يَرْمِي وَ رَضِيَ، يَرْضَىٰ) are below:

غَزا ، يَغْزُو غَزْواً

الصِّيغَةُ	الفِعْلُ الماضِي	الفِعْلُ المُضارِعُ	الأمر الحاضِر	الفاعِلُ
١)	غَزا	يَغْزُو		هُوَ
٢)	غَزَوا	يَغْزُوَانِ		هُما
٣)	غَزُوا	يَغْزُونَ		هُمْ
٤)	غَزَتْ	تَغْزُو		هِيَ
٥)	غَزَتا	تَغْزُوَانِ		هُما
٦)	غَزَوْنَ	يَغْزُونَ		هُنَّ
٧)	غَزَوْتَ	تَغْزُو	أُغْزُ	أَنْتَ
٨)	غَزَوْتُما	تَغْزُوَانِ	أُغْزُوَا	أَنْتُما
٩)	غَزَوْتُمْ	تَغْزُونَ	أُغْزُوا	أَنْتُمْ
١٠)	غَزَوْتِ	تَغْزِينَ	أُغْزِي	أَنْتِ
١١)	غَزَوْتُما	تَغْزُوَانِ	أُغْزُوَا	أَنْتُما
١٢)	غَزَوْتُنَّ	تَغْزُونَ	أُغْزُونَ	أَنْتُنَّ
١٣)	غَزَوْتُ	أَغْزُو		أَنا
١٤)	غَزَوْنا	نَغْزُو		نَحْنُ

رَمَىٰ، يَرْمِي، رَمْياً (رِمايَةً)

الصِّيغَةُ	الفِعْلُ الماضِي	الفِعْلُ المُضارِعُ	الأمر الحاضِر	الفاعِلُ
١)	رَمَىٰ	يَرْمِي		هُوَ
٢)	رَمَيا	يَرْمِيانِ		هُما
٣)	رَمَوْا	يَرْمُونَ		هُمْ
٤)	رَمَتْ	تَرْمِي		هِيَ
٥)	رَمَتا	تَرْمِيانِ		هُما
٦)	رَمَيْنَ	يَرْمِينَ		هُنَّ
٧)	رَمَيْتَ	تَرْمِي	إِرْمِ	أَنْتَ
٨)	رَمَيْتُما	تَرْمِيانِ	إِرْمِيا	أَنْتُما
٩)	رَمَيْتُمْ	تَرْمُونَ	إِرْمُوا	أَنْتُمْ
١٠)	رَمَيْتِ	تَرْمِينَ	إِرْمِي	أَنْتِ
١١)	رَمَيْتُما	تَرْمِيانِ	إِرْمِيا	أَنْتُما
١٢)	رَمَيْتُنَّ	تَرْمِينَ	إِرْمِينَ	أَنْتُنَّ
١٣)	رَمَيْتُ	أَرْمِي		أَنا
١٤)	رَمَيْنا	نَرْمِي		نَحْنُ

رَضِيَ، يَرْضَى، رَضاً

الصِّيغَةُ	الفِعْلُ الماضِي	الفِعْلُ المُضارِعُ	الأمر الحاضِر	الفاعِلُ
(١	رَضِيَ	يَرْضَىٰ		هُوَ
(٢	رَضِيا	يَرْضَيانِ		هُما
(٣	رَضُوْا	يَرْضَوْنَ		هُمْ
(٤	رَضِيَتْ	تَرْضَىٰ		هِيَ
(٥	رَضِيَتا	تَرْضَيانِ		هُما
(٦	رَضِيْنَ	يَرْضَيْنَ		هُنَّ
(٧	رَضِيتَ	تَرْضَىٰ	إِرْضَ	أَنْتَ
(٨	رَضِيتُما	تَرْضَيانِ	إِرْضَيا	أَنْتُما
(٩	رَضِيتُمْ	تَرْضَوْنَ	إِرْضَوْا	أَنْتُمْ
(١٠	رَضِيتَ	تَرْضَيْنَ	إِرْضَيْ	أَنْتِ
(١١	رَضِيتُما	تَرْضَيانِ	إِرْضَيا	أَنْتُما
(١٢	رَضِيتُنَّ	تَرْضَيْنَ	إِرْضَيْنَ	أَنْتُنَّ
(١٣	رَضِيتُ	أَرْضَىٰ		أَنا
(١٤	رَضِينا	نَرْضَىٰ		نَحْنُ

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متن:

وَ إِسْمُ الفاعِلِ مِنْها: غازٍ غازِيانِ غازُونَ غازِيَةٌ غازِيتانِ غازِياتٌ وَ غَوازٍ. وَ كَذٰلِكَ رامٍ وَ راضٍ. وَ أَصْلُ غازٍ غازِوٌ فَقَلَبَتِ الواوُ يآءً لِتَطَرُّفِها وَ إِنْكِسارِ ما قَبْلَها كَما قُلِبَتْ فِي غُزِيَ. ثُمَّ قالُوا: غازِيَةٌ، لِأَنَّ المُؤَنَّثَ فَرْعُ المُذَكَّرِ وَ التّآءُ طارِيَةٌ.

ترجمة:

[4.16] The Active Participle of (the Nāqiṣ verb) is: غازٍ، غازِيانِ، غازُونَ، غازِيَةٌ، غازِيتانِ، غازِياتٌ، غَوازٍ. Likewise, is (رامٍ) and (راضٍ). The origin of (غازٍ) is (غازِوٌ), the Wāw is converted to Yā due to its (appropriateness for the preceding Kasrah). That which precedes (the Weak Letter) is vowelled with Kasrah just as it is converted in (غُزِيَ). Then, you'd say: (غازِيَةٌ), because the feminine is a branch of the masculine and the Tā is non-essential.



[4.16] The Active Participle is on the pattern of (فاعِلٌ), however, in the Nāqiṣ verb, the last letter is elided and replaced with Tanween, as in: غازٍ. The original pattern is غازِوٌ. The Tanween is found on the Weak Letter which cannot hold its own vowel. The Weak Letter is elided and the Tanween is changed from Ḍammah to Kasrah and moved forward to the second Original Letter, as in: غازٍ، رامٍ، راضٍ. Whenever the Tanween is removed, such as when the noun becomes definite, then the Yā will return, as in: الغازِي، الرَّامِي، الرَّاضِي.

The masculine singular, dual and plural forms are: غازٍ، غازِيانِ، غازُونَ, the feminine singular, dual and plural forms are: غازِيَةٌ، غازِياتانِ، غازِياتٌ, with the broken plural of: غَوازٍ. In the feminine singular (غازِيَةٌ), the Yā is added in this form whether its origin is Yā or Wāw. As the Yā is found in the feminine form and elided in the masculine form, it is considered non-essential to the pattern. Consider the Active Participles of the three examples:

غازٍ، غازِيانِ، غازُونَ، غازِيَةٌ، غازِيَتانِ، غازِياتٌ، غَوازٍ

رامٍ، رامِيانِ، رامُونَ، رامِيَةٌ، رامِيَتانِ، رامِياتٌ، رُماةٌ

راضٍ، راضِيانِ، راضُونَ، راضِيَةٌ، راضِيَتانِ، راضِياتٌ، رُضاةٌ

متن:

وَ تَقُولُ فِي المَفْعُولِ مِنَ الواوِي: مَغْزُوٌّ، وَ مِنَ اليآئِي مَرْمِيٌّ تُقْلَبُ الواوُ يآءً وَ يُكْسَرُ ما قَبْلَها، لأَنَّ الواوَ وَ اليآءَ إِذا اجْتَمَعَتا فِي كَلِمَةٍ واحِدَةٍ وَ الأُولَىٰ مِنْهُما ساكِنَةٌ تُقْلَبُ الواوُ يآءً وَ أُدْغِمَتِ اليآءُ فِي اليآءِ.

ترجمة:

[4.17] The Nāqiṣ noun on the pattern of the Passive Participle with Wāw is (مَغْزُوٌّ) and the Passive Participle with Yā is on the pattern of (مَرْمِيٌّ). The Wāw is converted to Yā and that which precedes it is vowelled with Kasrah, because the Wāw and Yā when combined in one word, the first of the two is Sākin and the Wāw is converted to Yā, then the Yā is contracted into the (second) Yā.





شرح:

[4.17] The Passive Participle from the Nāqiṣ noun with Wāw is (مَغْزُوٌّ). Its original pattern is (مَغْزُووٌ) and the two letters Wāw are contracted into one written with Shaddah. The Passive Participle with Yā is (مَرْمِيٌّ), its origin is (مَرْمُويٌ). The letter Wāw is converted to Yā with the letter preceding it vowelled with Kasrah, as in (مَرْمِييٌ). The two letters Yā are contracted into one letter written with Shaddah (مَرْمِيٌّ).



متن:

وَ تَقُولُ فِي فَعُولٍ مِنَ الواوِي عَدُوٌّ وَ مِنَ اليآئِي بَغِيٌّ وَ فِي فَعِيلٍ مِنَ الواوِي صَبِيٌّ وَ مِنَ اليآئِي شَرِيٌّ.

وَ المَزِيدُ فِيهِ تُقْلَبُ واوُهُ يآءً، لأَنَّ كُلَّ واوٍ وَقَعَتْ رابِعَةً فصاعِداً وَ لَمْ يَكُنْ ما قَبْلَها مَضْمُوماً تُقْلَبُ يآءً، فَتَقُولُ:

أَعْطَىٰ، يُعْطَىٰ، وَ اعْتَدَىٰ، يَعْتَدِي، وَ اسْتَرْشَىٰ، يَسْتَرْشِي، وَ تَقُولُ مَعَ الضَّمِيرِ: أَعْطَيْتُ، وَ اعْتَدَيْتُ وَ اسْتَرْشَيْتُ. وَ كَذٰلِكَ: تَغازَيْنا وَ تَراجَيْنا.

ترجمة:

[4.18] You'd say for (nouns) on the pattern of فَعُول from the (Nāqiṣ) with Wāw is (عَدُوٌّ). From the (Nāqiṣ) with Yā, it is (بَغِيٌّ). In the pattern فَعِيل from the (Nāqiṣ) with Wāw is (صَبِيٌّ) and from Yā, it is (شَرِيٌّ).

In a Derivative, its Wāw is converted to Yā because each Wāw occurs as the fourth letter or more. That which precedes it is not vowelled with Ḍammah and is converted to Yā. You'd say: أَعْطَىٰ، يُعْطَىٰ وَ اعْتَدَىٰ، يَعْتَدِي وَ اسْتَرْشَىٰ، يَسْتَرْشِي.

With a pronoun (of the subject, it is): أَعْطَيْتُ وَ اعْتَدَيْتُ وَ اسْتَرْشَيْتُ. Likewise, is: تَغازَيْنا وَ تَراجَيْنا.

شرح:

[4.18] The Nāqiṣ noun with Wāw on the pattern of فَعُول is (عَدُوٌّ) and from Yā, it is (بَغِيٌّ). Its original pattern is (عَدُووٌ) and (بَغوِيٌ). In the first, the two letters Wāw are contracted into one letter vowelled with Shaddah. In the second, the Wāw is converted to Yā with the preceding consonant being vowelled with Kasrah. Then, the two letters Yā are contracted into one written with Shaddah.

In Derivative verbs, the Nāqiṣ verb with Wāw will have that Wāw always converted to Yā as the Weak Letter does not occur following a letter vowelled with Ḍammah. Therefore, the Wāw is converted to Alif when the preceding letter is vowelled with Fatḥah, as in: أَعطَىٰ، إِعْتَدَىٰ. Or converted to Yā when the preceding letter is vowelled with Kasrah, as in: يَعْتَدِي، يَسْتَرْشِي. In the past-tense forms which have a pronoun of the subject attached, the Weak Letter Alif or Yā will become Sākin, as in: أَعطَيْتُ، إِعْتَدَيْتُ، إِسْتَرْشَيْتُ.

Similarly, other Derivative patterns will be formed along similar lines, as in:

إِنْقَضَىٰ، إِنْقَضَيا ، إِنْقَضَوا ، إِنْقَضَتْ، إِنْقَضَتا ، إِنْقَضَيْنَ وَ يَنْقَضِي، يَنْقَضِيانِ، يَنْقَضُونَ، تَنْقَضَىٰ، تَنْقَضَيا ، يَنْقَضِينَ



متن:

الرابع

المُعْتَلُّ العَيْنُ وَ اللاَّمُ

يُقالُ لَهُ اللَّفِيفُ المَقْرُونُ، فَتَقُولُ: شَوَىٰ، يَشْوِي، شَيّاً مِثْلُ: رَمَىٰ، يَرْمِي، رَمْياً وَ قَوِيَ، يَقْوَىٰ، قُوَّةً وَ رَوِيَ، يَرْوَىٰ، رَيّاً مِثْلُ رَضِيَ، يَرْضَىٰ، رَضْياً فَهُوَ رَيّانٌ.

وَ إِمْرَأَةٌ رَيَّىٰ مِثْلُ عَطْشانٌ وَ عَطْشَىٰ وَ أَرْوَىٰ كَأَعْطَىٰ. وَ حَيِيَ كَرَضِيَ وَ حَيَّ، يَحْيَىٰ حياةً فَهُوَ حَيٌّ وَ حَيّا وَ حَيِيا فَهُما حَيّانِ وَ حَيُّوا وَ حَيِيُوا فَهُمْ أَحْياءٌ.

وَ يَجُوزُ حَيُوا بِالتَّخْفِيفِ كَرَضُوا وَ الأَمْرُ إِحيَ كَإِرْضَ وَ أَحيَىٰ، يُحْيَىٰ كَأَعْطَىٰ يُعْطَىٰ وَ حايا ، يُحائِي، مُحاياةً وَاسْتَحْيا ، يَسْتَحْيِي، إِسْتِحْياءً.

وَ مِنْهُمْ مَنْ يَقُولُ: إِسْتَحَىٰ، يَسْتَحِي، إِسْتِحاءً وَ ذٰلِكَ لِكَثْرَةِ الإِسْتِعْمالِ كَما قالُوا لا أَدْرِ فِي لا أَدْرِي.

ترجمة:

The Fourth

Mu'tall of the Second and Third Original Letters

[4.19] It is called Lafeef Maqrūn, then you'd say: شَوَىٰ، يَشْوِي، شَيّاً, like: رَمَىٰ، يَرْمِي، رَمْياً. (Also): قَوِيَ، يَقْوَىٰ قُوَّةً وَ رَوِيَ، يَرْوَىٰ، رَيّاً, like: رَضِيَ، يَرْضَىٰ، رَضْياً فَهُوَ رَيَانٌ. The feminine of (رَيّىٰ) is like (عَطْشانٌ) and (عَطْشَىٰ). Likewise, (أَرْوَىٰ) is like (أَعْطَىٰ). (حَيِيَ) is like (رَضِيَ):

حَيَّ، يَحْيَىٰ حَياةً فَهُوَ حَيٌّ وَ حَيّا وَ حَيِيا فَهُما حَيّانِ وَ حَيُّوا وَ حَيِيُوا فَهُوَ أَحْياءٌ

(حَيُوا) is allowed due to Takhfeef, like (رَضُوا). The Command Verb is (إِحْيَ) like (إِرْضَ). (أَحْيَىٰ، يُحْيِي) is like (أَعْطَىٰ، يُعْطِي) and (حايا، يُحايِي، مُحاياةً وَ اسْتَحْيا، يَسْتَحْيِي، إِسْتِحْياءً).

From these verbs is he who would say: إِسْتَحْيٰ، يَسْتَحِي، إِسْتِحاءً due to excessive usage, just as they say (لا أَدْرِ) for (لا أَدْرِي).

شرح:

[4.19] The fourth type of weak verb has the Weak Letters as the second and third Original Letters. It is referred to as Lafeef Maqrūn due to the Weak Letters existing side by side, as opposed to the next group (Mafrūq). As shown in the examples, the Lafeef Maqrūn verb is like Nāqiṣ verb in all respects since it is only the third Original Letter which functions as a Weak Letter. The second Original Letter, although a Weak Letter, functions like a sound letter in this configuration. Therefore, the verb (شَوَىٰ، يَشْوِي) is the same as (رَمَىٰ، يَرْمِي). The verb (رَوِيَ، يَرْوَىٰ) is like (رَضِيَ، يَرْضَىٰ).

In the instances where the second and third Original Letters are the same, Takhfeef may occur in some forms, meaning that one of the two similar letters may be elided, as in: حَيُوا. Originally it was حَيِيُوا. This Takhfeef also occurs in the Derivative Verb as well (إِسْتَحْيٰ، يَسْتَحِي، إِسْتِحاءً), their originals were (إِسْتَحْيَىٰ، يَسْتَحْيِي، إِسْتِحْياءً). This Takhfeef is due to excessive usage in this manner.

The verbs (رَوِيَ، يَرْوَىٰ وَ حَيَّ، يَحْيِي وَ إِسْتَحْيَىٰ، يَسْتَحْيِي) are fully conjugated below:

رَوِيَ، يَرْوَىٰ، رَيّاً

الصِّيغَةُ	الفِعْلُ الماضِي	الفِعْلُ المُضارِعُ	الأمر الحاضِر	الفاعِلُ
١)	رَوِيَ	يَرْوَىٰ		هُوَ
٢)	رَوِيا	يَرْوَيانِ		هُما
٣)	رَوُوا	يَرْوَوْنَ		هُمْ
٤)	رَوِيَتْ	تَرْوَىٰ		هِيَ
٥)	رَوِيَتا	تَرْوَيانِ		هُما
٦)	رَوِيْنَ	يَرْوَيْنَ		هُنَّ
٧)	رَوِيتَ	تَرْوَىٰ	إِرْوَ	أَنْتَ
٨)	رَوِيتُما	تَرْوَيانِ	إِرْوَيا	أَنْتُما
٩)	رَوِيتُمْ	تَرْوَوْنَ	إِرْوَوْا	أَنْتُمْ
١٠)	رَوِيتَ	تَرْوَيْنَ	إِرْوَيْ	أَنْتِ
١١)	رَوِيتُما	تَرْوَيانِ	إِرْوَيا	أَنْتُما
١٢)	رَوِيتُنَّ	تَرْوَينَ	إِرْوَيْنَ	أَنْتُنَّ
١٣)	رَوِيتُ	أَرْوَىٰ		أَنا
١٤)	رَوِينا	نَرْوَىٰ		نَحْنُ

حَيَّ، يَحْيِي، حَيّاً

الصِّيغَةُ	الفِعْلُ الماضِي	الفِعْلُ المُضارِعُ	الأمر الحاضِر	الفاعِلُ
١)	حَيَّ	يَحْيَىٰ		هُوَ
٢)	حَيَّا	يَحْيانِ		هُما
٣)	حَيُوا	يَحْيَوْنَ		هُمْ
٤)	حَيَّتْ	تَحْيَىٰ		هِيَ
٥)	حَيَّتا	تَحْيانِ		هُما
٦)	حَيِينَ	تَحْيَيْنَ		هُنَّ
٧)	حَيِيتَ	تَحْيَىٰ	إِحْيَ	أَنْتَ
٨)	حَيِيتُما	تَحْيانِ	إِحْيا	أَنْتُما
٩)	حَيِيتُمْ	تَحْيَوْنَ	إِحْيَوْا	أَنْتُمْ
١٠)	حَيِيتِ	تَحْيَيْنَ	إِحْيَيْ	أَنْتِ
١١)	حَيِيتُما	تَحْيانِ	إِحْيا	أَنْتُما
١٢)	حَيِيتُنَّ	تَحْيَيْنَ	إِحْيَيْنَ	أَنْتُنَّ
١٣)	حَيِيتُ	أَحْيَىٰ		أَنا
١٤)	حَيِينا	نَحْيَىٰ		نَحْنُ

إِسْتَحْيا، يَسْتَحْيِي، إِسْتِحْياءً الصِّيغَةُ	الفِعْلُ الماضِي	الفِعْلُ المُضارِعُ	الأمر الحاضِر	الفاعِلُ
١)	إِسْتَحْيَىٰ	يَسْتَحْيِي		هُوَ
٢)	إِسْتَحْيَيا	يَسْتَحْيِيانِ		هُما
٣)	إِسْتَحْيَوا	يَسْتَحْيُونَ		هُمْ
٤)	إِسْتَحْيَتْ	تَسْتَحْيِي		هِيَ
٥)	إِسْتَحْيَتا	تَسْتَحْيِيانِ		هُما
٦)	إِسْتَحْيَيْنَ	يَسْتَحْيِينَ		هُنَّ
٧)	إِسْتَحْيَيْتَ	تَسْتَحْيِي	إِسْتَحْيِ	أَنْتَ
٨)	إِسْتَحْيَيْتُما	تَسْتَحْيِيانِ	إِسْتَحْيِيا	أَنْتُما
٩)	إِسْتَحْيَيْتُمْ	تَسْتَحْيُونَ	إِسْتَحْيُوا	أَنْتُمْ
١٠)	إِسْتَحْيَيْتِ	تَسْتَحْيِينَ	إِسْتَحْيِي	أَنْتِ
١١)	إِسْتَحْيَيْتُما	تَسْتَحْيِيانِ	إِسْتَحْيِيا	أَنْتُما
١٢)	إِسْتَحْيَيْتُنَّ	تَسْتَحْيِينَ	إِسْتَحْيِينَ	أَنْتُنَّ
١٣)	إِسْتَحْيَيْتُ	أَسْتَحْيِي		أَنا
١٤)	إِسْتَحْيَيْنا	نَسْتَحْيِي		نَحْنُ

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متن:

الخامس

المُعْتَلُّ الفآءُ وَ اللاَّمُ

وَ يُقالُ لَهُ اللَّفِيفُ المَفْرُوقُ، فَتَقُولُ: وَقَىٰ، كَرَمَىٰ، يَقِي، يَقِيانِ، يَقُونَ إِلَىٰ آخِرِ. وَ الأَمْرُ مِنْهُ: قِ، فَيَصِيرُ عَلَىٰ حَرْفٍ واحِدٍ وَ يَلْزِمُهُ الهآءُ فِي الوَقْفِ نَحْوُ: قِهْ، وَ تَقُولُ فِي التَّأْكِيدِ: قِيَنَّ، قِيانِّ، قُنَّ، قِنَّ، قِيانِّ، قِينانِّ، وَ بِالخَفِيفَةِ: قِيَنْ، قُنْ، قِنْ. وَ تَقُولُ فِي وَجِيَ، يَوْجَىٰ كَرَضِيَ يَرْضَىٰ: إِيْجَ كَإِرْضَ.

ترجمة:

Fifth

Mu'tall of the First and Third Original Letter

[4.20] It is termed Lafeef Mafrūq, then you'd say (وَقَىٰ) like (رَمَىٰ), (يَقِي، يَقِيانِ، يَقُونَ), until the end. The Command Verb is (قِ), it becomes one letter which requires Hā in halting, as in: قِهْ. You'd say in (the Nūn of) emphasis: قِيَنَّ، قِيانِّ، قُنَّ، قِنَّ، قِيانِّ، قِينانِّ. With Takhfeef: قِيَنْ، قُنْ، قِنْ. You'd say in (وَجِيَ، يَوْجَىٰ), like (رَضِيَ، يَرْضَىٰ) and (إِيجَ) is like (إِرْضَ).



[4.20] The fifth type of weak verb is the Lafeef Mafrūq, meaning that the Weak Letters are separated from one another by the second Original letter, as in: وَجِيَ، يَرْجَىٰ. With regard to its first Original Letter, if the verb is on the pattern of (فَعَلَ، يَفْعِلُ), the first Original Letter will be elided as is the usual case in the Mithāl Verb, for example: وَقَىٰ، يَقِي. Otherwise, the Lafeef Mafrūq verb is like the Nāqiṣ verb in all other respects. The verb (وَقَىٰ، يَقِي) is conjugated below:

وَقَىٰ، يَقِي، وُقُوعاً

الصِّيغَةُ	الفِعْلُ الماضِي	الفِعْلُ المُضارِعُ	الأمر الحاضِر	الفاعِلُ
١)	وَقَىٰ	يَقِي		هُوَ
٢)	وَقَيا	يَقِيانِ		هُما
٣)	وَقُوا	يَقُونَ		هُمْ
٤)	وَقَتْ	تَقِي		هِيَ
٥)	وَقَتا	تَقِيانِ		هُما
٦)	وَقَيْنَ	يَقِينَ		هُنَّ
٧)	وَقَيْتَ	تَقِي	قِ	أَنْتَ
٨)	وَقَيْتُما	تَقِيانِ	قِيا	أَنْتُما
٩)	وَقَيْتُمْ	تَقُونَ	قُوا	أَنْتُمْ
١٠)	وَقَيْتِ	تَقِينَ	قِي	أَنْتِ
١١)	وَقَيْتُما	تَقِيانِ	قِيا	أَنْتُما
١٢)	وَقَيْتُنَّ	تَقِينَ	قِينَ	أَنْتُنَّ
١٣)	وَقَيْتُ	أَقِي		أَنا
١٤)	وَقَيْنا	نَقِي		نَحْنُ



متن:

السادس

مُعْتَلُّ الفآءِ وَ العَيْنِ

كَيَينِ فِي إِسْمِ مَكانٍ وَ يَوْمٍ وَ وَيْلٍ وَ لا يُبْنَىٰ مِنْهُ فِعْلٌ

ترجمة:

Sixth

Mu'tall of the First and Second Original Letters

[4.21] Like (يَيْن) in the Noun of a Place and (يَوْم) and (وَيْل). Verbs are not constructed from (these words).

شرح:

[4.21] This category of weak words does not include any verbs. Only a limited number of nouns are formed from this group, such as (يَيْن), the name of a place, (يَوْم) meaning *A day* and (وَيْل) meaning *Woe (upon you)*.



السابع

المُعْتَلُّ الفآءُ وَ العَيْنُ وَ اللاَّمُ

وَذٰلِكَ وَاوٌ وَ يآءٌ لأَِسْمَي الحَرْفَيْنِ.

ترجمة:

Seventh

The Mu'tall of the First, Second and Third Original Letters

[4.22] That is Wāw and Yā for the names of two letters.



[4.22] The seventh type of weak word only exists for the names of letters in the alphabet, as in: واوٌ وَ يآءٌ.



متن:

فصل

حُكْمُ المَهْمُوزِ فِي تصارِيفِ فِعْلِهِ كَحُكْمِ الصَّحِيحِ، لأَنَّ الهَمْزَةَ حَرْفٌ صَحِيحٌ لٰكِنَّها قَدْ تُخَفَّفُ إذا وَقَعَتْ غَيْرَ أَوَّلٍ، لأَنَّها حَرْفٌ شَدِيدٌ مِنْ أَقْصَىٰ الحَلْقِ، فَتَقُولُ:

أَمَلَ، يَأْمُلُ كَنَصَرَ، يَنْصُرُ، أُومُلْ بِقَلْبِ الهَمْزَةِ واواً، لأَنَّ الهَمْزَتَيْنِ إذا إلْتَقَتا فِي كَلِمَةٍ واحِدَةٍ ثانِيَتُهُما ساكِنَةٌ وَجَبَ قَلْبُها بِحَرَكَةِ ما قَبْلَها كَآمَنَ وَ أُومِنَ وَ إيماناً، فَإنْ كانَتِ الأُولَىٰ هَمْزَةَ وَصلٍ تُعُودُ الثَّانِيَةُ عِنْدَ الوَصْلِ إذا انْفَتَحَ ما قَبْلَها.

ترجمة:

SECTION

[5.0] The ruling of the Mahmūz in the conjugation of its verb is like the ruling of the sound word because the Hamzah is a sound letter, however, it is sometimes lessened when it occurs as other than the first (Original Letter) and because it is a difficult letter (to pronounce) from the furthest point in the throat, you'd say (أَمَلَ، يَأْمُلُ) like (نَصَرَ، يَنْصُرُ) and (أُومُلْ) with the conversion of the Hamzah to Wāw, because the two Hamzahs when they meet in one word, the second of the two is Sākin and it is required to convert it to the vowel preceding it, like (آمَنَ، أُومِنَ وَ إيماناً). If the first Hamzah is Hamzah al-Waṣl, the second Hamzah returns with the connection when the preceding (consonant) is vowelled with Fatḥah.

شرح:

[5.0] The Mahmūz word is that word which contains Hamzah as one of its Original Letters. I'lāl or alteration does not occur in the Mahmūz word, rather Takhfeef occurs wherein one of the letters is elided for a purpose. This is the case when the Hamzah occurs as other than the first Original Letter. The Hamzah, being a glottal sound, emanates from the furthest point in the throat and is one of the difficult letters to properly pronounce.

For example, the verb (أَمَلَ، يَأْمُلُ) is on the pattern of (نَصَرَ، يَنْصُرُ). Its Command Verb is (أُومُلْ) on the pattern of (أُنْصُرْ). Originally, it was (أُؤْمُلْ) with the second Hamzah being Sākin. The Hamzah is elided in favor of the letter Wāw which forms a long vowel with the preceding letter. This is one instance of Takhfeef. At times, two Hamzahs are written as one with Maddah, as in: آمَنَ, which was originally (أَأْمَنَ), the third-person singular of the past-tense.



متن:

وَ حذَفُوا الهَمْزَةَ فِي خُذْ وَ كُلْ وَ مُرْ عَلَىٰ غَيْرِ القِياسِ، لِكَثْرَةِ الإِسْتِعْمالِ وَ قَدْ يَجِيئُ أُومُرْ عَلَىٰ الأَصلِ عِنْدَ الوَصلِ كَقَولِهِ تَعالَىٰ: وَ آمُرْ أَهْلَكَ بِالصَّلاةِ.

ترجمة:

[5.1] The Hamzah is elided in (خُذْ), (كُلْ) and (مُرْ), contrary to the analogy due to excessive usage. At times, (أُومُرْ) comes upon the original form with a connection (to another word), as in His, the Exalted's saying: ﴿وَأْمُرْ أَهْلَكَ بِالصَّلاةِ﴾.[10]

شرح:

[5.1] A few Mahmūz Command Verbs are formed contrary to the expected rules in that they are not formed using Hamzah as is normal. For example, the Command Verb taken from (تَأْخُذُ) would be expected to be (أُوخُذْ), however, both the Hamzah attributed to the Command Verb and the original Hamzah are elided, what remains is (خُذْ) on the pattern of (عُلْ). This exception is most notable in the verbs (أَخَذَ، يَأْخُذُ، خُذْ), (أَكَلَ يَأْكُلُ، كُلْ) and (أَمَرَ، يَأْمُرُ، مُرْ).

أَخَذَ، يَأْخُذُ، أَخْذاً

الصِّيغَةُ	الفِعْلُ الماضِي	الفِعْلُ المُضارِعُ	الأمر الحاضِر	الفاعِلُ
١)	أَخَذَ	يَأْخُذُ		هُوَ
٢)	أَخَذا	يَأْخُذانِ		هُما
٣)	أَخَذُوا	يَأْخُذُونَ		هُمْ
٤)	أَخَذَتْ	تَأْخُذُ		هِيَ
٥)	أَخَذَتا	تَأْخُذانِ		هُما
٦)	أَخَذْنَ	يَأْخُذْنَ		هُنَّ
٧)	أَخَذْتَ	تَأْخُذُ	خُذْ	أَنْتَ
٨)	أَخَذْتُما	تَأْخُذانِ	خُذا	أَنْتُما
٩)	أَخَذْتُمْ	تَأْخُذُونَ	خُذُوا	أَنْتُمْ
١٠)	أَخَذْتِ	تَأْخُذِينَ	خُذِي	أَنْتِ
١١)	أَخَذْتُما	تَأْخُذانِ	خُذا	أَنْتُما
١٢)	أَخَذْتُنَّ	تَأْخُذْنَ	خُذْنَ	أَنْتُنَّ
١٣)	أَخَذْتُ	آخُذُ		أَنا
١٤)	أَخَذْنا	نَأْخُذُ		نَحْنُ



متن:

وَ أَزَرَ، يَأْزِرُ وَ هَنَأَ، يَهْنِأُ كَضَرَبَ، يَضْرِبُ إِيزِرْ، وَ أَدُبَ، يَأْدُبُ كَكَرُمَ، يَكْرُمُ أُودُبْ، وَ سَأَلَ، يَسْأَلُ كَمَنَعَ، يَمْنَعُ إِسْئَلْ. وَ يَجُوزُ سالَ، يَسالُ، سَلْ وَ آبَ، يَؤُبُ، أُبْ وَ سآءَ، يَسُوءُ، سُؤْ كَصانَ، يَصُونُ، صُنْ وَ جآءَ، يَجِيئُ، جِئْ كَكالَ، يَكِيلُ، كِلْ، فَهُوَ سآءٍ وَ جآءٍ، وَ أَسا، يَأْسُو كَدَعا، يَدْعُو وَ أَتىٰ، يَأْتِي كَرَمَىٰ، يَرْمِي، إِيتِ.

ترجمة:

[5.2] The verbs (أَزَرَ، يَأْزِرُ) and (هَنَأَ، يَهْنِأُ) are like (ضَرَبَ، يَضْرِبُ), the Command Verb being (إِيزِرْ). (أَدُبَ، يَأْدُبُ) is like (كَرُمَ، يَكْرُمُ), the Command Verb being (أُودُبْ). (سَأَلَ، يَسْأَلُ) is like (مَنَعَ، يَمْنَعُ), the Command Verb being (إِسْئَلْ). (سالَ، يَسالُ، سَلْ) is (also) permissible. (آبَ، يَؤُبُ، أُبْ) and (سآءَ، يَسُوءُ، سُؤْ) are like (صانَ، يَصُونُ، صُنْ). (جآءَ، يَجِيئُ، جِئْ) is like (كالَ، يَكِيلُ، كِلْ). (Their Maṣādir) are (ساءٍ، جاءٍ). (أَسا، يَأْسُو) is like (دَعا، يَدْعُو) and (أَتَىٰ، يَأْتِي) is like (رَمَىٰ، يَرْمِي), the Command Verb being (إِيتِ).

شرح:

[5.2] The verbs (أَزَرَ، يَأْزِرُ) and (هَنَأَ، يَهْنِأُ) resemble the verb (ضَرَبَ، يَضْرِبُ) and their Command Verb is (إِيزِرْ) and (إِهْنِئْ), respectively. The verb (أَدُبَ، يَأْدُبُ) is like (كَرُمَ، يَكْرُمُ) and its Command Verb is (أُوْدُبْ). The verb (سَأَلَ) has two forms, the first being (سَأَلَ، يَسْأَلُ، إِسْأَلْ). The second is (سالَ، يَسالُ، سَلْ) with Takhfeef, meaning that the Hamzah is elided and the letter is pronounced as a long vowel. The verb (آبَ، يَؤُبُ، أُبْ), its origin is (أَأَبَ) the second Hamzah is elided and the first is written with Maddah (آبَ). Like (سآءَ، يسُوءُ، سُئْ) it resembles (صانَ، يَصُونُ، صُنْ). The verb (جآءَ، يَجِيئُ، جِئْ) resembles the verb (كالَ، يَكِيلُ، كِلْ). The Maṣādir of the last two verbs are (ساءٌ) and (جآءٌ), respectively. The verb (أَسا، يَأْسُو) resembles (دَعا، يَدْعُو), its Command verb is (أُوسُ). The verb (أَتَىٰ، يَأْتِي) resembles the verb (رَمَىٰ، يَرْمِي) with the Command Verb of (إِيتِ).



متن:

وَ مِنْهُمْ مَنْ يَقُولُ: تِ تَشْبِيهاً لَهُ بِخُذْ. وَ وَأَىٰ، يَأْىِٔ كَوَقَىٰ، يَقِي، وَ أَوَىٰ يَأْوِي، إِيّاً كَشَوَيٰ، يَشْوِي، شَيّاً ، إِيوِ كَإِشْوِ.

وَ نَأَيٰ، يَنْأَيٰ كَرَعَىٰ، يَرْعَىٰ وَ كَذا قِياسُ رَأَىٰ، يَرْأَىٰ. لـكِنَّ العَرَبَ قَدْ إِجْتَمَعَتْ عَلَىٰ حَذْفِ الهَمْزَةِ مِنْ مُضارِعِهِ، فَقالُوا: يَرَىٰ، يَرَيانِ، يَرَونَ، تَرَىٰ، تَرَيانِ، يَرَيْنَ إِلَىٰ آخِرِهِ. وَ إِتَّفَقَ فِي الخِطابِ المُؤَنَّثِ لَفْظِ الواحِدَةِ وَ الجَمْعِ لـكِنْ وَزْنُ الواحِدَةِ تَفَيْنَ وَ الجَمْعُ تَفَلْنَ، فَإِذا أَمَرْتَ مِنْهُ قُلْتَ عَلَىٰ الأَصْلِ إِرْءَ، كَإِرْعَ وَ عَلَىٰ الحَذْفِ رَ وَ يَلْزِمُهُ فِي الوَقْفِ نَحْوُ: رَهْ، رَيا ، رَوْا ، رَيْ، رَيا ، رَيْنَ.

ترجمة:

[5.3] Among (the 'Arabs) is he who says (تِ) in likeness with (خُذْ). (وأَيٰ، يَأْيِ) is like (وَقَىٰ، يَقِي). (أَوَىٰ، يَأْوِي، إِيّاً) is like (شَوَىٰ، يَشْوِي، شَيّاً) and (إِيوِ) is like (إِشْوِ).

(نَأَىٰ، يَنْأَىٰ) is like (رَعَىٰ، يَرْعَىٰ), likewise is the analogy with (رَأَىٰ). However, the 'Arabs have a consensus on eliding Hamzah in the present-tense. They say: يَرَىٰ، يَرَيانِ، يَرَوْنَ، تَرَىٰ، تَرَيانِ، يَرَيْنَ, until its end. It is coincidental that the second-person feminine singular and (feminine) plural are one word, but the pattern of the singular is (تَفَيْنَ) and the plural is (تَفَلْنَ). When you (form a) Command from this verb, you'd say, according to its origin (إِرْءَ), like (إِرْعَ). With elision, it becomes (رَ) and it requires (ها) in halting, as in: رَهْ، رَيا ، رَوْا ، رَيْ، رَيا ، رَيْنَ.

شرح:

[5.3] Some 'Arabs make an analogy with the verb (تَأْخُذُ) whose Command Verb is (خُذْ) and the say (تِ) as the Command Verb from (يَأْتِي). Here, the Hamzah is elided due to Takhfeef and the Yā at its end is elided to indicate the jussive state, resulting in (تِ).

The verb (وَأَىٰ، يَأْيِ) is like the verb (وَقَىٰ، يَقِي) whose first Original Letter is elided due to being on the pattern of (فَعَلَ، يَفْعِلُ). The verb (أَوَىٰ، يَأْوِي، إِيَّاً) is like the verb (شَوَىٰ، يَشْوِي، شَيّاً) and the Command Verb (إِيوِ) is like the Command Verb (إِشْوِ).

The verb (نَأَىٰ، يَنْأَىٰ) is like the verb (رَعَىٰ، يَرْعَىٰ). A similar analogy can be made with the verb (رَأَىٰ) except that the 'Arabs routinely elide the Hamzah from the present-tense pattern which becomes (يَرْأَىٰ، يَرَىٰ). This verb is conjugation below:

رَأَىٰ، يَرَىٰ، رَأْياً

الصِّيغَةُ	الفِعْلُ الماضِي	الفِعْلُ المُضارِعُ	الأمر الحاضِر	الفاعِلُ
(١	رَأَىٰ	يَرَىٰ		هُوَ
(٢	رَأَيا	يَرَيانِ		هُما
(٣	رَأَوْا	يَرَوْنَ		هُمْ
(٤	رَأَتْ	تَرَىٰ		هِيَ
(٥	رَأَتا	تَرَيانِ		هُما
(٦	رَأَيْنَ	يَرَيْنَ		هُنَّ
(٧	رَأَيْتَ	تَرَىٰ	رَ	أَنْتَ
(٨	رَأَيْتُما	تَرَيانِ	رَيا	أَنْتُما
(٩	رَأَيْتُمْ	تَرَوْنَ	رَوْا	أَنْتُمْ
(١٠	رَأَيْتِ	تَرَيْنَ	رَيْ	أَنْتِ
(١١	رَأَيْتُما	تَرَيانِ	رَيا	أَنْتُما
(١٢	رَأَيْتُنَّ	تَرَيْنَ	رَيْنَ	أَنْتُنَّ
(١٣	رَأَيْتُ	أَرَىٰ		أَنا
(١٤	رَأَيْنا	نَرَىٰ		نَحْنُ

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متن:

وَ بِالتَّأْكِيدِ رَيَنَّ، رَيانِّ، رَوُنَّ، رَيِنَّ، رَيانِّ، رَيْنانِّ، فَهُوَ راءٍ، رائِيانِ، راؤُنَ كَراعٍ، راعِيانِ، راعُونَ. وَ ذاكَ مَرْئِيٌّ كَمَرْعِيٌّ. وَ بِناءُ أَفْعَلَ مِنْهُ مُخالِفٌ لِأَخَواتِهِ أَيْضاً، فَتَقُولُ: أَرَىٰ، يُرِي، إراءً وَ إرائَةً وَ إرايَةً فَهُوَ مُرٍ وَ ذاكَ مُرَىً، مُرْيانِ، مُرَوْنَ، مُراةٌ، مُراتانِ، مُرَياتٌ. وَ الأَمْرُ مِنْهُ: أَرِ، أَرِيا، أَرُوا، أَرِي، أَرِيا، أَرِينَ. وَ بِالتَّأْكِيدِ: أَرِيَنَّ، أَرِيانِّ، أَرُنَّ، أَرِنَّ، أَرِيانِّ، أَرِينانِّ. وَ فِي النَهْيِ: لا يُرِ، لا يُرِيا، لا يُرُوا إِلَىٰ آخِرِهِ. وَ بِالتَّأْكِيدِ: لا يَرِيَنَّ، لا يُرِيانِّ، لا يُرُنَّ، لا يُرِيَنَّ، لا تُرِيانِّ، لا يُرِينانِّ. وَ تَقُولُ فِي إِفْتَعَلَ مِنْ مَهْمُوزِ الفآءِ: إِيتالَ كَإِخْتارَ وَ إِيتَلَىٰ كَإِقْتَضَىٰ.

ترجمة:

[5.4] With Takeed (the Command Verb of (تَرَىٰ) is: رَيَنَّ، رَيانِّ، رَوُنَّ، رَيِنَّ، رَيانِّ، رَيْنانِّ. Then, راءٍ (is the Maṣdar) and (رائِيانِ، راؤُونَ) is like (راعٍ، راعِيانِ، راعُونَ). (The Active Participle) مَرْئِيٌّ is like (مَرْعِيٌّ).

The construction of the pattern (أَفْعَل) from this verb also differs from its sisters. You'd say:

أَرَىٰ، يُرِي، إراءً وَ إرائَةً وَ إرايَةً؛ فَهُوَ مُرٍ وَ ذاكَ مُرىً، مُرَيانِ، مُرَوْنَ، مُراةٌ، مُراتانِ، مُرَياتٌ

The Command Verb: أَرِ، أَرِيا، أَرُوا، أَرِي، أَرِيا، أَرِينَ. With Takeed: أَرِيَنَّ، أَرِيانِّ، أَرُنَّ، أَرِنَّ، أَرِيانِّ، أَرِينانِّ. The Verb of Prohibition: لا يُرِ، لا يُرِيا، لا يُرُوا, until its end. (The Verb of Prohibition) with Takeed:

لا يُرِيَنَّ، لا يُرِيانِّ، لا يُرُنَّ، لا تُرِيَنَّ، لا تُرِيانِّ، لا يُرِينانِّ

In (إِفْتَعَل) of the Mahmūz of the first Original Letter is (إِيتال), like (إِخْتارَ), and (إِيتَلَىٰ) is like (إِقْتَضَىٰ).

شرح:

[5.4] With Takeed, the Command Verb of (يَرَىٰ) is: رَيَنَّ، رَيانِّ، رَوُنَّ، رَيِنَّ، رَيانِّ، رَيْنانِّ. Its Active Participle is: راءٍ، رائِيانِ، راؤُنَ, like: راعٍ، راعِيانِ، راعُونَ. Its Passive Participle is (مَرْئِي) like (مَرْعِيٌّ).

The derivative pattern (أَفْعَل) is constructed differently than the Primary Verb (رَأَىٰ، يَرَىٰ). Its patterns are (أَرَىٰ، يُرِي) for the past and present-tense; (إراءً، إرائَةً، إرايَةً) are various patterns of the Maṣdar; (مُرٍ) the Active Participle; (مُرىً) the Passive Participle; (مُرَيانِ، مُرَوْنَ، مُراةٌ، مُراتانِ، مُرَياتٌ) the forms of the Passive Participle.

The Command Verbs of (يُرِي) are: أَرِ، أَرِيا، أَرُوا، أَرِي، أَرِيا، أَرِينَ. With the Nūn of Takeed, the Command Verbs are أَرِيَنَّ، أَرِيانِّ، أَرُنَّ، أَرِنَّ، أَرِيانِّ، أَرِينانِّ. The patterns of the Verb of Prohibition: لا يُرِ، لا يُرِيا، لا يُرُوا, until its end. The Verb of Prohibition with the Nūn of Takeed is:

لا يُرِيَنَّ، لا يُرِيانِّ، لا يُرُنَّ، لا تُرِيَنَّ، لا تُرِيانِّ، لا يُرِينانِّ

The construction of the pattern (إِفْتَعَل) wherein the Hamzah is the first Original Letter is (إِيتال) like the verb (إِخْتارَ). The verb (إِيتَلَىٰ) which has Hamzah as its first Original Letter and Alif as its final letter is similar to the verb (إِقْتَضَىٰ).



متن:

فصل

في بِناءِ إِسْمَي الزَّمانِ وَ المَكانِ

وَ هُوَ مِنْ يَفْعِلُ بِكَسْرِ العَيْنِ عَلٰى مَفْعِلٍ مَكْسُورِ العَيْنِ كَالمَجْلِسِ وَ المَبِيتِ وَ مِنْ يَفْعَلُ بِفَتْحِ العَيْنِ وَ ضَمِّها عَلٰى مَفْعَلٍ مَفْتُوحِ العَيْنِ كَالمَذْهَبِ وَ المَقْتَلِ وَ المَشْرَبِ وَ المَقامِ. وَ شَذَّ المَسْجِدُ وَ المَشْرِقُ وَ المَغْرِبُ وَ المَطْلِعُ وَ المَجْزِرُ وَ المَرْفِقُ وَ المَفْرِقُ وَ المَسْكِنُ وَ المَنْسِكُ وَ المَبْنِتُ وَ المَسْقِطُ. وَ حُكِيَ الفَتْحُ فِي بَعْضِها وَ أُجِيزَ الفَتْحُ فِيها كُلِّها. هٰذا إِذا كانَ الفِعْلُ صَحِيحَ الفآءِ وَ اللاَّمِ.

ترجمة:

Construction of the Nouns of Time and Place

[6.0] (The noun of time and place) are constructed from (يَفْعِلُ) with the second Original Letter vowelled with Kasrah on the pattern of (مَفْعِلٌ) with the second Original Letter also vowelled with Kasrah, like (مَجْلِسٌ، مَبِيعٌ). (Or) it is constructed from (يَفْعُلُ) with the second Original Letter vowelled with Fatḥah and Ḍammah on the pattern of (مَفْعَلٌ) with the second Original Letter vowelled with Fatḥah, like (المَذْهَبُ، المَقْتَلُ، المَشْرَبُ، مَقامٌ). Exceptions are:

المَسْجِدُة المَشْرِقُ، المَغْرِبُ، المَطْلِعُ، المَجْزِرُ، المَرْفِقُ، المَفْرِقُ، المَسْكِنُ، المُنْسِكُ، المَبْنِتُ، المَسْقِطُ

Fatḥah is narrated in some of these words while permitted in each of them. This is the case when the verb is sound (with regards to) the first Original Letter and last Original Letter.

شرح:

[6.0] The Nouns of Time (إِسْمُ الزَّمانِ) and the Nouns of Place (إِسْمُ المَكانِ) are both constructed on the same pattern when derived from the Primary Verb. When the Primary verb is on the pattern of (يَفْعِلُ), then the Nouns of Time and Place are on the pattern of (مَفْعِلٌ), like مَجْلِسٌ *A time or place of sitting*. When the verb is on the pattern of (يَفْعَلُ) and (يَفْعُلُ), then the Nouns of Time and Place are on the pattern of (مَفْعَلٌ), like مَقْتَلٌ *The time or place of killing*.

There are a number of exceptions to these patterns wherein the second Original Letter is vowelled with Kasrah instead of Fatḥah, like مَشْرِقٌ *The time or place of sunrise*. Others are, as mentioned:

المَسْجِدُة المَشْرِقُ، المَغْرِبُ، المَطْلِعُ، المَجْزِرُ، المَرْفِقُ، المَرْفِقُ، المَفْرِقُ، المَسْكِنُ، المُنْسِكُ، المَبْنِتُ، المَسْقِطُ

While the pattern of (مَفْعَلٌ) is permissible for these patterns, some have been narrated on this pattern exclusively when both the first and third Original Letters are sound letters.



متن:

وَ أَمَّا فِي غَيْرِهِ فَمِنَ المُعْتَلِّ الفآءِ مَكْسُورٌ أَبَداً كَالمَوْعِدِ وَ المَوْضِعِ.

وَ مِنَ المُعْتَلِّ اللاَّمِ مَفْتُوحٌ أَبَداً كَالمَرْمَىٰ وَ المَأْوَىٰ. وَ قَدْ تَدْخُلُ عَلَىٰ بَعْضِها تآءُ التَّأْنِيثِ كَالمَظَنَّةِ وَ المَقْبَرَةِ وَ المَشْرِقَةِ. وَ شَذَّ المَقْبُرَةُ وَ المَشْرُقَةُ بِالضَّمَّةِ. وَ مِمَّا زادَ عَلَىٰ الثَّلاثَةِ كَإِسْمِ المَفْعُولِ كَالمُدْخَلِ وَ المُقامِ. وَ إِذا كَثُرَ الشَّيءُ فِي المَكانِ قِيلَ فِيهِ مَفْعَلَةٌ مِنَ الثُّلاثِي المُجَرَّدِ ، فَيَقُولُ: أَرْضٌ مَسْبَعَةٌ وَ مَأْسَدَةٌ وَ مَذْئَبَةٌ وَ مَبْطَخَةٌ وَ مَقْثَأَةٌ.

ترجمة:

[6.1] Regarding words other than the sound word, then from words with a Weak Letter as the first Original Letter, (the pattern has the second Original Letter) always vowelled with Kasrah, like (مَوْعِدٌ، مَوْضِعٌ). Words with the Weak Letter as the third Original Letter, (the second Original Letter is always vowelled with) Fatḥah, like (المَرْمَىٰ، المَأْوَىٰ).

At times, the Feminine Tā is entered upon some words, like (المَظَنَّةُ، المَقْبَرَةُ، المَشْرِقَةُ). Exceptions are (المَقْبُرَةُ، المَشْرُقَةُ) written with Ḍammah. Words exceeding three letters are like the Passive Participle, like (مُدْخَلٌ، مُقامٌ).

When something exists in abundance in a place, it is said that its pattern is (مَفْعَلَةٌ) from the three-letter Primary Verb. You'd say a land is (مَسْبَعَةٌ، مَأْسَدَةٌ، مَذْئَبَةٌ، مَبْطَخَةٌ، مَقْثَأَةٌ).

شرح:

[6.1] The Nouns of Time and Place among unsound words will have the second Original Letter always vowelled with Kasrah when the first Original Letter is a Weak Letter, as in: مَوْعِدٌ، مَوْضِعٌ. When the third Original Letter is a Weak Letter, the second Original Letter will always be vowelled with Fatḥah, as in: مَرْعَىٰ، مَأْوَىٰ.

The pattern (مَفْعَلَةٌ) has been mentioned for the Noun of Place wherein something is found in abundance, as when you would say that the land is: (مَسْبَعَةٌ) *A place of many carnivorous animals* (سَبُعٌ); (مَأْسَدَةٌ) *A place of many lions* (أَسَدٌ); (مَذْئَبَةٌ) *A place of many wolves* (ذِئْبٌ); (مَبْطَخَةٌ) *A place of many melons* (بِطِّيخٌ); (مَقْثَأَةٌ) *A place of many cucumbers* (قِثَّاءٌ).



متن:

وَ أَمَّا إِسْمُ الآلَةِ: فَهُوَ ما يُعالِجُ بِهِ الفاعِلُ المَفْعُولَ لِوُصولِ الأَثَرِ إِلَيْهِ، فَيَجِيئُ عَلَىٰ مِحْلَبٍ وَ مِكْسَحَةٍ وَ مِفْتاحٍ وَ مِصْفاةٍ. وَ قالُوا: مِرْقاةٌ عَلَىٰ هٰذا. وَ مَنْ فَتَحَ المِيمَ أَرادَ بِهِ المَكانَ. وَ شَذَّ مُدْهُنٌ وَ مُسْقُطٌ وَ مُدُقٌّ وَ مُنْخُلٌ وَ مُكْحُلَةٌ وَ مُحْرُضَةٌ مَضْمُومَةَ المِيمِ وَ العَيْنِ وَ جاءَ مِدَقٌّ وَ مِدَقَّةٌ عَلَىٰ القِياسِ.

ترجمة:

[6.2] Regarding the Noun of Instrument, it is that in which the subject manipulates the object in order to arrive at an effect in the object. It comes (on the pattern of) مِحْلَبٌ، مِكْسَحَةٌ، مِفْتاحٌ، مِصفاةٌ. They say (مِرْقاةٌ) based on this. Those who vowel the Meem with Fatḥah, intend the Noun of Place. Exceptions are (مُدْهُنٌ، مُسْقُطٌ، مُدُقٌّ، مُنْخُلٌ، مُكْحُلَةٌ، مُحْرُضَةٌ) with the Meem and second Original Letter being vowelled with Ḍammah. By analogy, (مِدَقٌّ، مِدَقَّةٌ) are also found.

شرح:

[6.2] The Noun of Instrument is a noun in which the subject utilizes the object in order to achieve an affect in the object itself. It is a noun which signifies the instrument by which an action is accomplished, as in: مِكْسَحَةٌ *A broom,* مِفْتاحٌ *A key*. The patterns for the Noun Instrument are on the following patterns: مِفْعَلٌ، مِفْعَلَةٌ، مِفْعالٌ. Exceptions to these patterns will have the Meem and second Original Letter vowelled with Ḍammah, as in (مُفْعُلٌ).

متن:

المَرَّةُ مِنْ مَصْدَرِ الثُّلاثِيِّ المُجَرَّدِ عَلَىٰ فَعْلَةٍ بِالفَتْحِ، تَقُولُ: ضَرَبْتُ، ضَرْبَةً وَ قُمْتُ قَوْمَةً. وَ مِمَّا زادَ بِزِيادَةِ الهآءِ كَالإِعْطائَةِ وَ الإِنْطِلاقَةِ إِلاَّ ما فِيهِ تآءُ التَّأْنِيثِ مِنْهُما فَالوَصْفُ بِالواحِدَةِ كَقَوْلِكَ: رَحِمْتُهُ رَحْمَةً واحِدَةً وَ دَحْرَجْتُهُ دَحْرَجَةً واحِدَةً، وَ الفِعْلَةُ بِالكَسْرَةِ لِنَوْعٍ مِنَ الفِعْلِ، تَقُولُ: هُوَ حَسَنُ الطِّعْمَةِ وَ الجِلْسَةِ.

ترجمة:

[6.3] The Noun of Number from the three-letter Primary Verb is on the pattern of (فَعْلَةٌ) with Fatḥah. You'd say: ضَرَبْتُ، ضَرْبَةً وَ قُمْتُ، قَوْمَةً. Of the words which exceed three (letters) is that with the extraneous Hā, like: الإِعْطائَةُ، الإِنْطِلاقَةُ, except in those words wherein there is the Feminine Tā, then the description in the (feminine) singular is like your saying: رَحِمْتُهُ، رَحْمَةً واحِدَةً *I showed him a (single) mercy,* دَحْرَجْتُهُ دَحْرَجَةً واحِدَةً *I rolled it with one roll.*

(The pattern) الفِعْلَةُ with Kasrah is for the Maṣdar of Kind (derived) from the (Primary Verb). You'd say: حَسَنُ الطِّعْمَةِ وَ الجِلْسَةِ *A good (kind of) meal and a good (manner of) sitting.*

شرح:

[6.3] This final section is related to two patterns of nouns, the Noun of Number (إِسْمُ المَرَّةِ) and the Maṣdar of Kind (مَصْدَرُ النَّوْعِ). The noun of number is derived from the three-letter Primary verb on the pattern of (فَعْلَةٌ). It signifies that an action has been performed once, as in: ضَرَبْتُهُ ضَرْبَةً *I struck him with one strike.* This is the case except in words which already possess a Feminine Tā. Such words must be emphasized with a number, as in: رَحِمْتُهُ رَحْمَةً واحِدَةً *I showed him a (single) mercy or I showed him mercy once.*

The Maṣdar of Kind is that word which signifies a type or kind of action and is based on the pattern (فِعْلَةٌ). This Maṣdar signifies the type of an action depicted as opposed to the action itself, as in the examples (حَسَنُ الطِّعْمَةِ) *A good meal,* meaning a good kind of food. (حَسَنُ الجِلْسَةِ) *A good sitting,* meaning of good manner of sitting or a good session while being seated.



FOOTNOTES

1. According to the Hans Wehr diction: Taṣreef means: *"...Change, alteration, inflection, declension, conjugation.."* pg. 513.
2. According to the American Heritage Dictionary, morphology is: *"The study of the structure and form of words in language or a language, including inflection, derivation, and the formation of compounds."*
3. The difference in meaning between the words *Taghyeer* (تغْيِيرٌ) and *Taḥweel* (تَحْوِيلٌ) is that Taḥweel is more specific in that it refers to particular processes implied in derivation, particularly that of **I'lāl** (إِعْلالٌ) or phonetic alteration which occurs in the unsound word (غَيْرُ السَّالِمِ), meaning a word containing a weak letter (و، ي، ى), Hamzah or a doubled Original Letter.
4. A minority of scholars, mostly among the Kūfiyyeen grammarians, regarded the verb to be the root word as opposed to the noun. Scholars from each school of thought have put forth their theories and examples. It is a matter worthy of investigation.
5. The plural of Maṣdar (مَصادِرُ)
6. Tanween or Nūnation is the doubling of the final vowel on some nouns, as in: كِتابٌ، كِتاباً، كِتابٍ. Tanween indicates that a noun is indefinite.
7. Sūrah Yūsuf 12:13.
8. These verbs are found in the following verses: Sūrah 'Abasa 80: 6; Sūrah al-Lail 92:14; Sūrah al-Qadr 97:4.
9. Estimation of the pattern, meaning estimation of the original pattern. The verbs mentioned are all Mu'tall in that most have a doubled consonant and the others have a weak letter at their end. Due to these factors, the vowel preceding the last letter cannot follow the rules of the original pattern following the verb's alteration (قَلْبٌ) in form from its original pattern.
10. Sūrah Ṭa Ha 20:132.

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